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TREATISE

OF THE

AFFECTIONS;

OR,

The Soules Pulse.

Wherby a Christian may know whether he be living or dying.

Together

With a lively description of their Nature, Signes, and Symptomes.

As also directing men to the right use and ordering of them.

By that Reverend and faithfull Minister of Gods Word, M. *William Fenner*, sometimes Fellow of Pembroke Hall, and late Rector of Rochford in Essex.

Finished by himself.

DEUT. 6.5.

Thou shalt love the Lord thy God with all thy heart, and with all thy soule, and with all thy might.

LONDON,
Printed by *R.H.* for *I. Rothwell*, at the Signe of the Sunne in *Pauls* Church-yard. 1642.

To the Reader.

GOd made man (as all things else) for himselfe, Gods glory is the end for which man was made; the fruition of God is the happinesse to which he was appointed; that he might be subservient to this end, and obtaine this happinesse, he bestowed on him a reasonable soule consisting of an understanding and a will, that by the one he might contemplate and behold the beauty of the Lord, by the other he might embrace him. The understanding as the eye of the soule to discerne truth, the will as the feet of the soule to carry it to good. The understanding (though furnished with excellent knowledge in things naturall) was chiefly enriched with the knowledge of God the first Truth: the will (though let out to the desire of good naturall) was especially enamored with God the chiefest good; and whilst these faculties continued in those postures, man continued in the happy and holy condition of his primæve creation; the corruption and misery of the soule is the aversion of these faculties from this object, the corruption of the understanding the ignorance of God; the corruption of the will, the abhorring of God; man lost not his faculties by his fall, but their integrity; hee hath an understanding still, but in regard of heavenly things blinde and vaine, quicke-sighted in other things, hee hath a will still, but averse from God, and pursuing with eagernesse

things terrene; the reparation of the ſoule is the reſetling of theſe faculties on their proper objects, and this is that which is required, My ſon give me thy heart, give me thy underſtanding to know me, give me thy will to cleave to me, by loving and fearing me, by delighting and heping in me. Theſe acts of loving, fearing, &c. commonly called by the name of Affections *(I ſpeak with ſubmiſſion to better judgements) are onely the motions of the will, by which it goeth forth to the imbracing of it object which is good; which conſidered in the generall nature is loved, conſidered as in the fruition is delighted in; conſidered in the future as attaineable, if with eaſe, is deſired; if with difficulty, is hoped for, if the will or theſe Affections be fixed on their proper object, there is no danger in the exceſſe; God cannot be loved, or feared, &c. overmuch; the onely danger in them, is either in miſplacing upon a wrong object, or their looſe adhering to the right; both theſe the Apoſtle rectifies, Be not drunke with Wine, in which is exceſſe, but be filled with the Spirit, covet the beſt gifts. Thus Chriſt invites his Church, Drinke yea, be drunke, O my beloved. This drunkenneſſe, ſaith* Ambroſe, *makes men ſober: And thus the ſubject of this enſuing Diſcourſe publiſhed for thy benefit. Read, conſider, Pray, and the Lord give thee underſtanding to conceive of it, and a will to conforme unto it.*

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THE

A TREATISE OF THE AFFECTIONS.

The I. Sermon.

Colos. 3. 2.

Set your affections on things that are above, and not on things which are on the earth.

THe ſubject of the Text and this Treatiſe *is the Affections*, ſhewing the right uſe and ordering of them, which is a thing of continuall and great concernment: for they will never be idle, but ſtill running out and bringing into the ſoule, either healing or hurtfull objects, and ſo authors either of our woe or welfare: and certain ſignes either of our happineſſe, that we are riſen with Chriſt: or miſery, that we are ſtill dead. —— And concerning theſe the Apoſtle

First, *Implies a disease* and *distemper*: that they are disjoyn'd from God, and that *desperately*

Secondly, *Applies a medicine*, a way to cure them, to bring them backe, and place them upon their first and right object *God*, and things above.

The first he intimates to us in three things.

First, by calling them *inordinate affections*, and such as can never be set right, without they be mortifyed. *Mortifie your earthly members, Fornication, Uncleanesse, Inordinate affection, &c. v.* 5. He tearmes them inordinate and masterlesse affections, and he commands us to mortifie them.

Secondly by shewing they are *buried in the things of the world*, and never can be raised up againe, but onely by the power of the resurrection of Christ. *If ye be risen with Christ, seeke those things that are above, vers.* 1. q.d. Ye can never be able to make your affections seeke upwards, unlesse ye be risen with Christ.

Thirdly, by supposing they are naturally (as *Salomon* saies of a fooles wrath) as heavy as a stone, the affections are so naturally, as heavy as a stone, which fals downe to the earth, and cannot ascend, except it be heaved up: *Set your affections on things above, and not on things on the earth.* q.d. They naturally sagge downewards on things that are earthly, but let them not doe so: no, heave them up, and set them up upon things that are heavenly. *If ye be risen with Christ.*

These words are to bee construed with all the

the exhortations, Saint *Paul* does here give: *If ye be risen with Christ*, seeke those things that are above. *If ye be risen with Christ*, set your affections on things that are above. *If ye be risen with Christ*, mortifie your earthly members, and your inordinate affections, &c. q d. if ye be not risen with Christ, it is but a folly for me to bidde you doe this, ye cannot mortifie your affections, nor raise up your affections to God, ye cannot possibly doe this, except ye bee risen with Christ. The point then is this, which I will handle by way of coherence.

A naturall man cannot set his affections upon God, or upon things above: for our more intelligible proceeding in this Doctrine, as likewise in the whole treatise of the affections, which I desire to goe through: let me tell you, Doctr.

First, *What the affections be.* The *affections are the forcible and sensible motions of the heart, or the will, to a thing, or from a thing, according as it is apprehended to bee good or to bee evill.* There be foure things to bee considered herein. *what the affections are.*

First, The *affections are motions.* They are the motions of the heart. *The motions of sinne*, sayes Saint *Paul*, *Rom.*7.5. that is, the affections of sinne, for so it is in the originall: so that then are a mans affections set upon God, when the heart hath its out-goings to God, and therefore the Scriptures cals the affections *the feet of the soule:* for as the body goes with its feet to that which it loves, so the soule goes out with its affections to that which it loves. *I thought upon my wayes, and turned my feet unto* 1. *The affections are motions.*

thy Testimonies, *Psal.* 119. 59. that is, I turned mine affections to thy Testimonies: looke to thy feet when thou commest into the house of the Lord. I have refrained my foot from every evill way, *Psal.* 119. 101. Their feet are swift to shed bloud, *Rom.* 3. 15. The Soule hath no other way to come at that which it loves, but onely by its affections: can the mucke-worme bring his bagges and his coffers to his Soule? can the voluptuous man bring his dogges, and his hounds, and his bowles to his Soule? No, though his Soule loves such vanities as these, it cannot move to them but onely by its affections, *Currui similes sunt & equis pernicibus affectus*, sayes *Lactantius*. The affections are the Soules horses, that draw her as it were in a Coach to the thing that shee affects: a man is moved by his affections. By *Anger* hee moves out to Revenge: by *Desire* hee moves out to Obtaine: by *Love* hee moves out to Enjoy: by *Pitty* hee moves out to relieve: the affections are the motions of the Soule. When the unbeleeving Jewes had an affection of envy at Saint *Paul*, the Text sayes, *They were moved with Envy*, *Acts* 17. 5. so the Soule of the godly is moved with affection to God. This is the first thing, the affections are motions.

l. 6. de vero cultu. c. 17.

By faith Noah warned of God moved with feare, &c. Heb. 11. 7.

2. *The affections are motions of the will.*

Secondly, As the affections are motions, so they are the *motions of the will*. I know *Aristotle* and most of our Divines too, doe place the affections in the sensitive part of the Soule, and not in the will, because they are to be seene in the beasts. But this cannot bee so, for a mans affections doe most stirre at a shame or disgrace;

grace; which could not bee, if the affections were in the unreasonable sensitive part: the unreasonable sensitive part of a man is not sensible of credit or esteeme: call the desires of the appetite greedy and gluttonish; the appetite is senceleſſe of any disgrace, and therefore the affections must needs be in the heart: the Scripture places the affections in the heart or the will. *Being affectionately desirous of you, we were willing*, 1 *Thes.* 2. 8. Saint *Paul* couples his affections and his will together in one, and his affection that hee had to the *Theſſalonians*, hee seats in his will. How could the Apoſtle command us to set our affections on God, and the things that are above, if the affections were in the sensitive and unreasonable part? can a man make his materiall stomacke to hunger after God? or the thirſt of his sensitive appetite to thirst after Christ? alas the sensitive part is not capable of a command or precept. No, if the affections were only in the sensitive and materiall part of the soule, then how could they be in the Angels? the good Angels have affections, all the essentiall parts of the affections, and so have the bad. The good Angels, *which things the Angels desire to locke into*, 1 *Pet.* 1. 12. The evill Angels or Devils, *The Devils beleeve and tremble*, *Iam.* 2. 19. I confeſſe there be certaine animal and analogicall affections that are in the sense: ther's griefe for torment, and feare to touch a serpent or a toad: delight in meats that are pleasant, and hatred of them that are noysome. But the Lord doth not call for these sensitive passions to be seated upon him and on

heaven, they are seated aright as they stand, so a moderation bee kept, they have no need to change objects: *The affections of the heart*, these are the affections the Lord doth call for; the out-goings of the heart, as the sense is afraid of a Lyon, so is a godly heart afraid to sinne against God; as the sence is joyfull to have ease after trouble, so a godly heart is joyfull with a good conscience in Christ; as the sense loves that which doth feed it, so a godly heart loves God that doth nourish it: and therefore *Austen*, and *Galen*, and *Scotus*. and why say I them, the Scriptures say, the affections are motions in the heart, *Mine Eye affecteth my heart*, saith the poore Church, *Lam.* 3. 51. that is, when she beheld the lamentable distresses of the daughters of Sion, this stirred up the affection of pitty in her heart.

3. *They are forcible motions of the heart.*

Thirdly, as the affections are the motions of the heart, so they are the *forcible motions of the heart*; every little motion in the heart is not an affection, but onely the forcible motions of the heart; a man is then said to set his affections upon God, when his heart goes with force unto God; for as God appoints every creature his taske, and to seeke out its owne good, so he gives it a force for to doe it; the stone, its nature is to fall downewards, and God gives it a weightinesse that it may fall downewards with force: the stomacke its nature is to take food when it is empty, and God gives it a hunger that it may take it with force: every creature hath not onely its motion to move it to its owne good, but it goes to it with force;

so

ſo God hath given affections to the heart, as weight to the ſtone, and hunger to the ſtomacke; ſo God I ſay hath given affections to the heart, that it may ſeeke out its good with a force: ſo that then does a man ſet his affections upon God, when hee ſets all his forces to God-ward. When *David* had given 847 millions, 382 thouſand 500 pound in ſilver and gold of his owne charges, to the building of Gods houſe, for ſo the learned may gather out of two Chapters in the Chronicles, you may well thinke hee imployed all his forces thereto; but what ſayes the Text, *I have ſet mine affection to the houſe of God*, 1 *Chron.* 29. 3. Thus ye ſee when he ſets his affections to Gods houſe, hee put to his forces: the affections are the forcible motions of the heart; when a childe of God *prayes* with affection, he prayeth with force; when he *ſtands for God* with affection, he ſtands for him with force.

Fourthly, as the affections are the motions, and the forcible motions of the will, ſo they are *the ſenſible motions too*. For the will ſtirres up the inferiour faculties of the Soule, and they ſtirre up the humours and parts of the body, to make the greater reſiſtance to that which it diſaffects, or the greater embracement of that which it affects. 4. *They are the ſenſible motions of the heart.*

This is one reaſon why the affections are called paſſions, for they make the ſoule to ſuffer, and the body to ſuffer. The affection of Joy makes the ſpleene for to ſuffer, and anger makes the gall for to ſuffer, and feare makes the heart for to ſuffer; yea the affections

make humours, bloud, ſpirits, members, even bones and all the body for to ſuffer. Hence it is, when a man ſets his affections upon God, *his feare*, the feare of God makes him *tremble*; his *Love*, the love of God makes him to *weepe for his ſinnes*; the *Shame* of it that hee ſhould diſhonour his God, makes him to *bluſh* before Chriſt. *Griefe* for his ſinnes many times *dryes up his moyſture*; and *Zeale* for his glory *conſumeth his fleſh*: ſo was it with the Pſalmiſt, when he was full of affections towards God, and ſaw how men did diſobey his commandements, ſee what ſenſible motions were in him. *Mine eyes guſh out with rivers of waters, becauſe men keepe not thy Law, Pſal.* 119. 139. *Ezra* was ſo affectionate for God, that knowing how the people tranſgreſſed, it made the colour to come in his face, and to bluſh before heaven, *Ezr.* 9. 6. as *Demetrius* bluſht for his father *Philips* offences; the Orator that pleaded King *Philips* defence, did not doe him ſo much ſervice, as the bluſhing of *Demetrius* his ſonne. This was the effect of his affection to his Father, it ſhewed it ſelfe in his bluſhing for the offences of his Father: Thus the affections are the ſenſible motions of the Will.

5. *They are ſuch motions as are according to the apprehenſion of good or evill.*

Fifthly and laſtly, they are ſuch ſenſible motions as are according to *the apprehenſion of good or evill.* For when there is but ſmall apprehenſion of good or evill, the affections are weake, and may hardly worke on the body at all; but when there is a great apprehenſion of either, not onely the ſoule is *deepely* affected, but alſo the body is mightily compatible. Nay

if the apprehenſion be deepe indeed, the affections break out into raptures, as *dancing and leapings of the heart*, which are the raptures of joy: *raviſhments and enamourings*, which are the raptures of love; *meltings, and bleedings, and breakings of Spirit*, which are the raptures of griefe; aſtoniſhments, amazements, which are the raptures of feare; confuſion and the like, which are the raptures of ſhame: the affections burſt forth into ſuch raptures as theſe, when the apprehenſion is deepe. *Olofernes* his eyes were raviſht with the ſlippers of *Iudith*, becauſe hee was deepely in love with her: *Iacob* ſhooken almoſt dead at the ſight of his ſonnes bloudy coate, becauſe he was deepely affected thereat. The Roman Senate were affrighted with the ſight of the Carthaginian greene figges, that *Cato* did ſhew them: ſuch raptures have the Saints very often in their prayers to God, being helpt *with ſighes and groanes that cannot be uttered*, *Rom.* 8. 26. becauſe they have a deepe apprehenſion of the corruption that is in them. Thus ye ſee what the affections be, *they are forcible and ſenſible motions of the will, to a thing or from a thing, according as it is apprehended to be evill or to be good.*

Judith 16. 9. Gen. 37.

In the next place let me ſhew that a carnall man cannot ſet theſe his affections upon God or upon Grace, which may appeare by reaſons. *Reaſons.*

Firſt, *Affectus ſunt ala animæ*, as the proverbe goes, *The Affections are the wings of the Soule.* If the birds wings be lime-twig'd and glued to the ground, ſhe cannot flye up; now a carnall man his affections are glued and *The Affections are the wings of the ſoule.*

lime-twig'd to the things of the world, or the things of this life; and therefore it is impossible he should flie up unto God. I reade in the life of good *Anselme*, walking in the fields he saw a shepherds boy that had taken a bird, and tyed a stone to her legge, and as the bird would be offering to mount, the stone pulled her downe; she had such a weight on her legge, she could not flie up: this good father fell a weeping, to consider, that so it was with men, carnall men; though perhaps they thinke to flye up unto God by many good purposes, they are still borne downe with their sinnes, their affections are clog'd, security, deadnesse of heart, selfe-love, and love of the things here below, like milstones made fast to their heeles, their affections cannot mount up to God. Hast thou more affection to a game then a Sermon? more affection to sit drinking in Ale-houses, then to be reproved for thy sinnes? more affection to a good booty, then a good duty? alas, how canst thou set thine affections upon God? thine affections are earthly affections, and therefore they cannot bee placed upon God, *Rom.* 1. 26. there reade of *vile affections*. God gave up the Heathen to base and vile affections: so these are base and vile, and carnall affections, that thou art given unto: thine affections are malice, and envy, and revenge, which cannot be set upon God: they are worldly feares, and worldly sorrowes, and worldly joyes, and worldly pleasures, and worldly delights, these are thine affections, these can never bee placed upon God. They are vile affections, too base and dishonourable

Anselmus.

to

to God. Thine affections are lime-twig'd by Satan, they cannot fore up unto God. This is the first reason, why a carnall man cannot set his affections upon God, because his affections, which are the wings of his soule, are glued to the earth.

Secondly, *Affectus sunt inclinationes animæ, The affections are the inclinations of the Soule:* as a man is affected, so is he inclined; and therefore the affections in Scripture are called the bent of the soule, *My people are bent to backesliding from me, Hos.* 11. 7. that is, their affections to me are unstable, unconstant, and fickle. How stands such a one bent? as we say; that is, how stands hee affected? A man is bent to that which his affections are on; now then is it possible that a carnall man should set his affections on God, when his heart does not stand bent unto God: the mucke-worme his heart stands bent to the world, the voluptuous his heart stands bent to his pleasures; the proud man, his heart stands bent to get credit and bee well thought on; the naturall man stands bent to be carnall and earthy, and how can such men set their affections on God, when their hearts stand that way bent; the affections are they bent? that way that thy bent goes, that way doe thine affections goe: thou art merry and jocond, and joyfull to day, tell me what is it for? it is because God is glorified by thee? No, no, thy mirth and thy joy stand otherwise bent; thou hast beene angry and revengefull, what was it for? was it because God is dishonoured, and thy lusts have beene

They are the Inclinations of the Soule.

beene violent? Alas no, thy anger and thy wrath stand otherwise bent: thine affections are the bent and inclinations of thy heart, and therefore if thou be inclined to things that are earthy, thou canst not place thine affections upon God; nothing can goe against its owne bent and inclination, unlesse by the omnipotent power of the Spirit of Christ. *David* knew this well enough, that his affections could never be to God and his righteousnesse, if his heart did not that way stand bent; and therefore hee prayes God, *Incline not my heart to any evill thing*, *Psal.* 141. 4. Let not mine affections be on any evill thing, for then I should be that way inclined. This is the second reason why a carnall man cannot set his affections upon God, because the affections of the heart are the bent of the heart.

3. *They are the passions of the Soule.*

Thirdly, *Affectus sunt passiones animæ*, sayes *Damascen*, *The affections are the passions of the Soule.* When the heart is affected with a thing, it lets in that thing, and it suffers a change by that thing; when a man is affected with anger at a wrong or an injury, we say he is in a passion; that is, he lets in the wrong, and there does his heart bite upon the wrong, and chafe at it; thus hee is passionate, when a man is affected with love to a pleasure, hee lets in the pleasure, and suffers it to prevaile on the heart: now then a carnall man cannot set his affections upon God nor his Grace, because hee cannot let it in; to prevaile over his Soule, hee will not suffer it to enter; can hee be in a good passion for God? can hee bee angry and

Elias was subject to like passions as we are. Jam. 9. 17. *That is, subject to like affections with us.*

and cholericke to see how Gods Spirit is grieved? can he be grieved at the lusts of his heart, which he joyes in? can he be zealous for Gods truth, and for the beauty of holinesse? Alas, alas, no. He cannot let in these things into his heart, nor Christ, nor Grace, nor holinesse, nor humility, nor selfe-deniall, nor any saving grace that is Christs, can get entrance into his heart; and therefore he cannot set his affections upon God. When the Apostle had exhorted the Hebrewes, and now was concluding, that he could exhort them no further, hee concludes on this manner: *And I beseech you brethren, suffer the word of exhortation, Heb.* 13. 22. He labours to worke on their affections, that they would let in his exhortations into their hearts, he does not say suffer me to exhort you, for he had exhorted them already, and had taken their leave, but suffer it to enter into your hearts; now if you bee carnall, thou wilt never suffer Gods counsels to enter; youle never suffer the word of reproofe, neither will yee suffer a resignation: Suppose we should pull downe all the unnecessary Ale-houses in the Parish, would ye suffer it? Suppose we should roote out all your game-houses and the like, would ye suffer it? Suppose wee should make every man pay his twelve-pence a day for every time he is absent from Church, and have all disorders punisht in the Towne, would ye suffer it? Suppose wee should come to your houses and exhort you, and reprove, and tell you of your sinnes, and labour to reforme you and your families, alas would ye suffer it? No, your passions will rise,

yee

ye would be so farre from affecting these things, as that your affections would be against them, nay ye would be in passion against me; carnall hearts cannot set their affections upon God, why? because the affections are passions, as I have proved already, and the soule does suffer its affections. The affections doe alter the heart, but a carnall heart will not be altered by the word, nor by Christ; nor suffer his graces to enter.

4. They are the Perturbations of the Soule.

Fourthly, put the case a man set himselfe wrong, *Affectus sunt perturbationes animæ, The affections are the perturbations of the Soule*; if once they goe wrong, and the reines bee laid on their neckes, they are like wilde horses to the soule, to carry her whither shee would not; they are the disturbers of judgement, and violent tyrants over the soule, they make a man walke as they list; and therefore the Apostle cals them, *the lusts of concupiscence, wherein a man walkes*, 1 *Thes.* 4. 5. in the originall it is *the affections of concupiscence*, they are cruell and masterlesse misleaders of a man; now a carnall man, his affections are such, they are disturbances and perturbations unto him, they will so trouble him, and tosse him up and downe, from lust unto lust, from sinne unto sinne, that he shall never be able that is carnall, to set them upon God. *Iamblychus* cals them the nayles of the soule, whereby it's nayled to the things of the body; would a carnall man repent? alas his affections disturbe him; would he pray and hold out in that duty? his affections are importunate to bee otherwise occupyed;

ed; would he exhort and reprove, and be rebuking his neighbour for ſinning againſt God? his affections they are againſt it, hee is aſhamed for to doe it, he is afraid he ſhall have a flout for his labour; would hee forſake his covetouſneſſe, and drunkenneſſe, and company? O his affections are ſo ſtrong to them, that he is not able to draw his heart from them. The very Heathen brings in al the world thus ſpeaking of themſelves, *nitimur in vetitum ſemper cupimuſque negata*, ſo headſtrong are the affections when they are wrong: as *Medea* in the Poet, *video meliora proboque*, ſhe ſaw the good and ſhe liked the good, but her affections tranſported her quite to the contrary; thus it was with *Herod* the king: when he heard there was another king of the Jewes borne in the world, and that Wiſe men from the Eaſt were come for to doe homage to that new King; the Text ſayes, *he was troubled*, *Matth.* 2. 3. feare and ſhame, and griefe, and vexation, and all his affections, they were all up in armes, and would not let him bee quiet: they troubled him, ſayes Saint *Matthew*. Yea, they made ſuch a diſturbance in *Herod*, they did ſo baffle his judgement, and buſie his thoughts, and torture his minde, that they drove him to murther God knowes how many ſcores of poore Infants: before they would bee quiet, they made him a mad-man. Thus the affections are grievous perturbations, when they are once come to be miſ-placed; and if they be ſuch perturbations as they are, alas how can a carnall man ſet his affections upon God? they are

maſter-

masterlesse wilde horses, and he cannot subdue them: they are bedlams and franticke misleaders, and hee cannot overcome them: they are desperate things, his affections are so giddie and unruly, that he can never be Christs, as long as his affections are alive; unlesse they be set upon the tenters, and put upon the wrack, and tamed perforce, theyle never be right: and therefore sayes the Apostle, *Those that are Christs have crucified the flesh, with the affections and lusts*, *Gal.* 5. 24. Those that are Christs have done so, or else they could never be Christs, because the affections are perturbations and disturbances, most woefull perturbations they are. And this is a fourth reason why a carnall man cannot set his affections upon God, because his affections are perturbations, and like a company of wilde horses, that will not be ruled.

The II. Sermon.

Colos. 3. 2.

Set your affections on things that are above, &c.

THus I have shewne you first what the affections be: Secondly, how a carnall man cannot set his affections upon God. But here it may be objected: cannot a carnall man have good affections to God and to grace? The people were

were ſo affected with *Iohns* preaching, and with his baptiſme, that they would have beene angry and zealouſly affected againſt that man, whoever he was that ſhould have ſaid it was not of God; they would have ſtoned ſuch an one to death, *Luke* 20. 6. the people moſt of them were carnall, yet they were thus affected with his preaching. Certainly a carnall mans affections may be marvellouſly wrought on. For the clearing of this doubt: Let mee ſhew you nine degrees, wherein the affections may bee wrought on: in five of them, a carnall man may have his affections to be wrought on, and in the laſt foure of them he cannot. Firſt, I will name you theſe nine degrees of the affections of the heart.

The firſt is, when they are ſo farre wrought on, that *the heart is enticed and allured much by them*. Thus the eloquent Miniſters in *Corinth*, it ſeemes they wrought upon the peoples affections exceedingly, their words were ſo drawing, and their ſpeech was ſo inticing, that they came flocking to them. Saint *Paul* confeſſes he would not preach ſo, *with the enticing words of mens wiſedome* 1 (*or*. 2. 4. (q. d.) what good ſhould I doe, if my preaching were ſuch? its true I might allure you, and move you, and entice you, and ſtirre your affections; but alas, this would never bring you to faith, and repentance with power: this might tickle your hearts peradventure a little, but not ſoundly comfort you. 1. *The heart is enticed and allured by them.*

The ſecond is, when the affections are wrought on ſo farre, that *the heart is ſomewhat* 2.

touched

touched therewith. As a man when his affections are moved with any, at a disgracefull word, he saith, this toucheth me indeed. When God turned the affections of *Israel* unto *Saul*, indeed some of them had no affection to *Saul*, *How shall this man save us*, say they? they despised him in their hearts, but God turned the affections of the rest upon *Saul*, for to follow him: The Text sayes of them, *The Lord had touched their hearts*, 1 *Sam.*10.26. That is, he set their affections upon *Saul*, that they might follow *Saul* up and downe. As when the Needle is touched with the Loadstone, then it will turne it selfe presently to the North; their affections were touched, and therefore they followed after *Saul*. So, many men, their affections are touched at a Sermon; their affections are not only allured, but receive a touch from the Word: there is some vertue goes out of the Word, as some went from Christ to the Woman that had but a touch of his garment; so their affections have a touch from the Word, and some vertue goes to them, for the affections are termed the touch of the heart. *It's good for a man not to touch a woman*, 1 *Cor.*7. 1. That is, not to set an amorous affection of the heart upon a woman. Thus farre a wicked mans affections may be to the Word, they may be touched by the Word.

3. *The heart is somewhat bowed by them.*

The third is, when the affections are wrought on so far, *That the heart is somewhat bowed thereby*; this is another degree of working on the affections, to bow the affections, as ye may reade; *David bowed the heart of all the men of Iudah, even*

as

as the heart of one man, 2 Sam. 19.14. that is, by his kinde speeches, and friendly message hee sent, he inclined and bowed their affections unto him. So a wicked man may have his affections bowed unto good, whereas his affections stood sturdy before, or may be they were bowed another way before; now they be bowed the contrary; as wicked *Ioabs* affections were so bowed to God-wards, and for the good of his Church, that he was willing to dye in his defence. *Be of good courage*, sayes he, *let us play the men for our people and the cities of our God, and the Lord doe what seemeth him good*, 2 Sam. 10.12. See how he rowzes up his valour, and his generous affections to fight for his God, his affections were somewhat bowed unto God, and yet hee was a wicked man.

4. *The heart is stolne away with them.*

The fourth is, the affections may be wrought on so farre, that *the heart may be stolne away with them*: this you may finde in the story of *Absalom*, who with his beauty and the properneſſe of his person, and the flattery of his lips, and his courteous complement with the people of the land, he did so winne their affections, that the text sayes, *He stole the hearts of the men of Israel*, 2 Sam. 15.6. So grace is so beautifull, and the Word of God hath such kinde promises and kinde speeches with it; not complementall, as *Absaloms*, but reall and truly amiable, that may steale the affections of a carnall man, as the Israelites stole from the *Egyptians* and they knew not how, so grace may steale thine affections and take them with its beauty, and yet thou be a wicked man for all that. As *Paul* with his preaching did so steale away the affe-

ctions and the harts of the *Galathians*, that for a need they *would have plucke out their eyes and given them to Paul*, they were so strongly affected with him and the Gospell he taught them, *Gal.4.15.* Nevertheless S. *Paul* sayes they were *foolish and carnall.*

5. *The heart is inflamed by them.*

The fifth is, the affections may be wrought on so farre, that the heart may be hot and inflamed by them. That this is another degree of the affections, you may gather from the *avenger of blood*; when any had unwittingly and unwillingly killed his brother, the Lord commands him *to flye quickly to a City of refuge, lest the avenger of blood should kill him in fury and anger.* The words goe thus, *lest the avenger of blood pursue the slayer, while his heart is hot. Deut.19.6* While his heart is hot, that is, while he is in the heat of his passion, while his anger and the affections of revenge are hot: the affections may be raised so high, that they may set the heart in a heat upon a thing which it affects. So a carnall man may have his affections heated and inflamed towards God and towards grace. *Saul* had a great zeale to Gods Church, *2 Samuel 21.2. Iehu* was zealous for God, *Come with mee*, sayes he, *and see my zeele for the Lord*, *2 Kings 10.16.* Zeale is the heat of all the affections, and therefore *Iehu* was heated in al his affections for God: his affections were hot to root out Idolaters, his affections were hot to cut off Gods enemies, and to reforme abundance of sinfull abuses in the Kingdome: he was zealous, his affections were heated towards God, and yet *Iehu* was no better than a carnall man for all that. Thus far may a carnall mans affections be wrought on

Iehu

for

for grace; and this is no argument that he hath set his affections upon God, as shall afterwards appeare. Therefore there be foure further degrees which are onely to be found in the godly.

The sixth then is, the affections may bee wrought on so far, that the heart is *quite overturned from that it was before*; I say the affections may be wrought on so farre, that the heart may be turned upside downe by them. So it was with the godly; they were even overwhelmed in affections for God with the fear of the Lord, and their hearts turned upside down with grief for their sinnes. *Behold O Lord, for I am in distresse, my bowels are troubled, my heart is turned within me, for I have grievously rebelled, Lam. 1. 20.* Her soule was even battered with affections of repentance and humiliation; her soule was distressed with terrors; her bowels were troubled and contracted with feares, and her heart was turned upside down with sorrowes, and all for her sinnes, for I have grievously rebelled, sayes shee. No wicked man under Heaven had his affections ever so wrought on, that was not converted upon it. As *Iob* sayes of his birth, *He was curdled like Cheese*: so here in the second birth, her heart was curdled like Cheese, &c. My heart is turned in me, sayes she. This is a higher working on the affections, then any carnall man hath. *Iob 10. 10.*

6. *The heart is overturned from what it was before.*

The Seventh is, the affections may be wrought on so far, *that the heart be engaged for God.* As a womans affections towards a man may be so deepe, as that shee engages her heart unto that man, and resolves to have none other husband but him. So when the affections are so deepe in

7. *The heart is engaged for God.*

love with grace and with Christ, that the heart is once engaged for Christ, to bee a widow for ever, unlesse he will be pleased to count her his Spouse: the world shall never have her heart more, the flesh shall never have her heart more, nor devill, nor lust, nor any other sinne shall ever have her heart more, shee is so farre in love and affection with Christ, as her heart is engaged for Christ, this is a godly soule. *Who is this that engages his heart to approach unto me*, saith the Lord, *Ier.*30.21. If pleasure come, saying, set thine affection on me; no sayes the heart, mine affections are engaged already; if her old lusts, and her old lovers, and her old acquaintance come, saying, set your affections on us; no, sayes the heart, I am engaged for another, even for Christ and his graces: this is a deepe working on the affections indeed, when they are engaged for Christ.

8. *The heart is glued to a thing by them.* *De vita Pythag.*

The eighth is, the affections may be wrought on so farre, *that the heart may be glued to a thing by them.* *Iamblicus* the heathen hath a pretty phrase to this purpose: a wicked man he cals him ἀδιάμιτον ἐν τοῖς ἐπιθυμίαις, bound in and nayled in his affections, he is even nayled and glued to the things of the world, his heart does even sticke to them like pitch and Tarre to the Ship. So it is with a godly soule, his heart sticks fast unto Christ, and the commandements of Christ. *I have stuck unto thy Testimonies*, sayes *David* to Christ, *Psal.*119 31. How came his heart to sticke to Christs testimonies? His holy affections were the glue, his affections clave to Gods law.

9. The ninth is, the affections may be wrought on

on so far, that the *heart may be quite given up to the thing which it affects*, *Solomon* had such affections to wisdome that *he gave his heart for to seeke it*. *Ecc.*1.13. As we use to say, he hath my heart, what can he have more? all mine affections are set on him, if he have my heart, and all. So a godly heart is so deepely affected with Christ and his righteousnesse, as that Christ hath his very heart and all. He gives up all that he hath unto Christ. It's true, no wicked man in the earth hath his affections thus farre wrought on; but it is marvellous to thinke how farre a mans affections may bee wrought on for Christ, and yet be a carnall man. It's proved already, hee cannot set his affectious on Christ, but he may raise up his affections a good way towards Christ, and now I will prove it.

The heart is quite given up to that which it affects.

The affection may bee thus raised.

First, *the ignicles and embers of right reason that* God hath made naturall to his heart may regulate his affections to be chast, & sober, & kinde, and liberal, and just, and morally humble, and patient, and mercifull, &c. and to observe the things contayned in the Law. Naturall reason directs men to love their parents and their children, and one another: thus the very Heathen themselves guided their affections with Religion as it were, the vertues of morality sayes *Aristotle*, they doe εὑρίσκειν τὸ μέσον ἐν τοῖς πάθεσι. They finde out a *Medium* or a golden meane in the affections, and hold them unto it. And therefore *Paul* knoweth thus much, and how that some of the Heathen were so wicked, that they would put out the light of their owne reason, and be drunke and lustfull, and proud, and mercilesse, and disobedient to parents, hee condemnes

1. *By the sparkes of right reason that regulate the affections.*

Lib. 2. *Eth. c.* 6.

them especially for this, that they were without understanding, and *without naturall affection*, *Rom.* 1. 31. that is, because they put out that naturall reason, and that naturall affection that were in them. Because their affections might have beene naturally set upon those things. Their very naturall reason might have ruled their affections, and set them upon vertues of morality. So that thus farre thou mayest goe, and yet bee a carnalist, thine affections may runne to bee civill, and morally honest, and the like naturall reason may raise up thine affections from drunkennesse and lust, and from naturall injustice, and from swearing and lying, and filthinesse of speaking, and the like. I say naturall reason may raise up thine affections from these. Indeed it may be thine affections are violent, and greedy, and sensuall to tempt thee to some of these sinnes, but naturall reason may take them off from such sinnes as these. Are thine affections so vile as to follow thy blowzing and thy company keeping? we need not quote Scripture to convince thee: thy materiall stomack cryes out it is a sinne, for it grumbles at it. Thine eyes, and thy legges, and thy heeles cry out, its a sinne; for they doe betray it. Looke upon thy purse, it cryes against thee, for it thou hast emptied. Looke upon thy Children, and thy Servants, and thy Wife, they cry against it, for them thou hast beggard. Looke upon thy fields and thy lands, and thy inheritance, they cry against it, for them thou hast morgag'd and impaired. Looke upon the stinking dunghill, it bids thee hold thy nostrills at the stinkingnesse of this sinne, for there is

thy

thy spewing and thy vomiting, and so of the rest of these sinnes: naturall reason may easily raise up thine affections from these. Which if thou hast done already, and art civill and morall, thou art yet gone no further then a naturian may goe. Thou mayest do that, and yet be a Carnallist.

Secondly, because thou hast more meanes then the meanes of bare nature, *thy knowledge out of the Word, may raise up thy affections exceedingly:* knowledge may awe the heart, and move it with the affection *of feares*, that it goe not against its owne knowledge. Herod *feared* John, *knowing that hee was a just man. Marke* 6. 20. *Herod* his affection was stirred with feare at the hearing of *Iohn*; why? he knew he was a good man, and he knew it was just as he preached; he knew it was Gods Word. And therefore he feared not to obey him, hee was afraid to goe against him. Nay, his affections were more raised then so; *he heard* John *gladly, and did many things.* He was affected with joy at his Sermons, and his affections were wrought on to breake out into act, and to doe many things. I doe not reade, he struck at any thing but onely his darling corruption. His affections were so wrought on, that it should seeme he reformed many sins in his Courts and many of his Courtiers; hee beganne to set up some worship of God in his Palace. All this was by reason of knowledge; he knew *Iohn* was a good Preacher, he knew he preached the truth, and the truth over-powred his affections. Now he had no such elbow-roome for to sinne, as he had in his ignorance. Now hee feares to

2. *By knowledge out of the word that raiseth up the affection.*

do many sinnes that before he feared not, why? because his knowledge was illightened. This is no argument that thou art a childe of God, because thou reformest many things. Alas, thy knowledge is convinced thou must so: the very Devill himselfe may bee over-powred by his knowledge; when the Devill knew Christ was Christ, he could not but confesse, we know thee who thou art, the holy one of God. *Mark.* 1. 24. Happily thou fearest to goe flatly against the Sermons thou hearest, thou fearest to live so bad as thou didst; happily thou rejoycest to heare the Bell ring to a Sermon, and art glad to heare the preaching of a Minister; happily thine affections are so wrought on, that thou art moved to doe many things, not to suffer such potting and cupsying in thy house as thou usedst, not to endure such disorders in thy family as thou wert wont; alas, alas, this is good yet; and, O that others were proficients thus farre, this is further then many doe goe, but this thou mayest doe, and yet be a Carnallist. Thou knowest this is the truth of God, and this stirres thine affections a little.

3. *By knowledge and conscience quickned.*

Thirdly, God may be, he hath *quickned thy knowledge* a little, and *quickned thy conscience*, and made it tell thee the horror of thy sinnes, and this may raise up thine affections many steps higher; not onely to mourne for thy sins, and bee full of the affections of sorrow, but also to goe mournfully, and sadly up and down, to pull downe thy proud lookes, to take on lamentably, because of thy former iniquities. As *Ahab*. Thus the word made *Ahab* rend the very clothes off his backe, and fling off his royall robes,

robes, and put on sackcloth in their roome, it made him have no mind to his meate, but to fast, yea to goe softly too, sayes the Text: 1 *Kings* 21. 27. *When* Ahab *heard these words, he tore off his clothes, he abstained from his meate, and went softly. Ambulabat demisso capite*; that is, he did not goe so proudly up and downe with such a careere in the streets, as before: No, he hung downe his lookes, he went sadly and softly up and downe as hee went. Thus farre too thou mayest goe in raising thine affections, and yet be a Carnallist. Thou mayest be smitten in thy soule for thy sinnes, as to goe softly, and sadly, and mournfully up and downe, to have little lust to eate thy meate for thinking of thy sinnes, to goe poorely and meanly, and have little minde to goe bravely: I say thine affections may be so quickned, as to goe sadly all along as thou goest, so that all that knew thee before may wonder; good Lord, what ayles yonder man, how is he changed! He was a Ruffian, a Royster, and who but hee the other day; what's the matter with him? hee goes so sadly up and downe, and so pensively along. But why doe I speake against thee, when there be few that are a quarter so well affected as thou? but alas, I tell thee, thou mayest goe thus farre, and bee thus deepely affected, and yet be a Carnallist.

Emestro.

Fourthly, a *deepe apprehension, and sense of the horror of thine estate*: this may wind up thine affections many steps higher; thou mayest be afraid to be damned, and afraid of the judgements of God, and this may fetch teares from thine eyes, and sighes, and groanes from thy heart.

4. *By a deepe apprehension of the horror of their estate.*

heart. This may even melt thy affections into weepings, and abundance of weepings for the sinnes thou hast done, and yet be a Carnallist. The Prophet brings in the carnall *Iewes* so doing, *This have ye done againe, covering the Altar of God with teares, with weeping and crying out*; insomuch that he regardeth not the offering any more. Marke, they offered their prayers unto God, and cryed, and cryed out-right, yea, they powred out many teares, they covered Gods Altar with teares, and yet sayes hee, God regarded not their prayers and their offerings for all that: should we see a man come to Gods House, and hear him at the hearing of the Word, or calling upon God, make an out-cry of his sins, yea weepe and weepe abundantly, cover his Pew with his teares, we would wonder at the repentance and the good affections of that man, yet so farre thou mayest goe, such good affections thou mayest have, as to cover thy Table with teares, yea and Gods Altar with thy weepings, and yet be a Carnallist. ἀγαθοὶ δ' ἀριδάκρυες ἄνδρες. Good men sayes *Homer*, are weeping men. Nay, I say a man may be a lesse weeping man, and yet be a good man. O how mightily may a mans affections be wrought on, and yet be a stranger from Grace!

Mal. 2. 13.

5. *By self-love.*

Fifthly, *selfe-love*: look how high selfe-love may winde up thine affections for thy sinnes, so high may thine affections be wound up. *Selfe-love* may make thee wondrous affectionate. No naturall affection can possibly bee raised up higher, then selfe-love may. S. *Paul* being to reckon up all the sinne-full affections of men in these last dayes, he names selfe-love for the foremost.

most. In the last dayes *perillous times shall come*, why, *for men shall be lovers of themselves*: then he names eighteene more, but this he places in the front of the Catalogue, for selfe-love is strongest of all, 2 *Tim.* 3. 2. I cite this text onely to shew how high our affections may be raised to God, namely as high as ever selfe-love can clamber. Selfe-love will make a man be very affectionate. When a man knowes he cannot be saved, unlesse he doe thus and thus; O how affectionate may he be for to do it, when he knowes he shall perish for ever, if he be not religious and godly; if he doe not bewaile his iniquities and strive against sinne, and labour to doe good unto others: how marvellous full of affections may this make him to be, to do abundance of things!

First, it may *serue up his affections so high, that he be loath to commit sinne*: peradventure he does often commit it, but faine would hee leave it. O he is unwilling to doe it, he wishes affectionately, O Lord, how shall I leave it? O that I might leave it: yea, he seekes some meanes for to leave it; hee does it I confesse, but faine would hee not doe it: his affections may be wrought upon thus farre, and yet bee a Carnallist. Such an one was *Darius*, he had made a Decree, and writ it, and signed it, and sealed it. Well, *Daniel* would not doe according to the tenor of the Decree: and therefore the Decree was, he should be cast into the Lyons Den. The King did cast him in indeed, but loe, how unwilling he was to commit this sin: Hee fasted, he waked, he could not sleepe a winkes sleepe; he wisht, O that I might safely deliver him! O that thy God, O *Daniel*, would deliver thee.

which may, First, make a man bee loath to commit sin.

In vitus feci, as he said in the Comedy.

True,

True, he thought I must needs now do this sin; alas my Decree, and what may the Lord thinke of me? If I should not doe it, all the Countrey would thinke me too blame, nay they would rebell against me outright, for breaking the Lawes of the *Medes* and the *Persians*. Alas, I must doe it; but it appeares though, how unwilling hee was for to doe it, he could neither eat, nor sleep, nor be merry, nor quiet, till he might heare *Daniel* was safe. Many a King but a quarter as great as he, would have scorned to have troubled his thoughts about such a Puritane as *Daniel* was esteemed to be: nay, he rises early in the morning, before the time was expired, he runs in all post to the Den of the Lyons, and there he cryes lamentably, *O Daniel, thou servant of the living God*; O *Daniel*, he screecht it out dolefully; and when he heard that *Daniel* was alive, he rejoyced exceedingly, *Dan.* 6. 23. These subsequent circumstances shew how unwilling he was in the punishment of committing the sinne, if he could have helpt it, and saved his honour with his Lords and his Nobles. Thus he was unwilling to commit the sin, yet a wretched man for all that. Men imagine they have a good Christian plea, when they can say this for themselves; its true, I doe rap out an oath in my choller, I doe pray coldly and with many by-thoughts, but God knowes I am unwilling to doe so, I would very feigne have it otherwise; I am sorry I am drawne so away. Alas, so thou mayest be, and yet be a Carnallist: thou mayest pray, and be unwilling to pray carelesly, thou mayest repent in some manner; and be sorry thou repentest no more; thou mayest be loath

to

to commit an offence, and yet be a meere naturall man, no jot of saving grace in thee. Was not *Pilate* sensibly unwilling to condemne *Iesus Christ*? Was not *Herod* unwilling to behead *Iohn* the Baptist? it spoyled all his mirth at his feast, that he was compelled for to doe it, for so hee counted it a compulsion, otherwise he would not have done it: was not *Saul* unwilling to transgresse the commandment of the Lord? He forced himselfe; he had abundance of gaine-sayings in his heart, abundance of wishes in his breast, O I would not do it, I would to God I were not put upon such importunate circumstances as I am, faine would I not do it; he forced himselfe, there was a kinde of pitcht field in his bosome, a battell in his soule: faine would he doe it, that way went his lusts; fain would he not do it, that way went his conscience: So he forced himselfe, 1 *Sam.* 13. 13. and yet God did reject him. Thus selfe-love may winde up a mans affections exceedingly, to be loath to commit a sinne.

And vomit up a deare sin, committed by himselfe, and be sorry that others should commit it.

Secondly, *It may so draw up ones affections to God, as to make one vomit up a deare sinne one selfe*, and bee sorry that others too should commit it; hee may be vext to see other men drunk, vext to see them breake the Sabbath, vext to see how slack they come to Gods house, vext to hear any body sweare, or curse, or take on, he may be driven to make restitution himselfe. Thus it was with *Micah*, he had stolne 11. hundred Shekels of silver from his Mother; well, this man, as it appeares, hears his Mother curse, and sweare, and take on, she had lost so much silver, some body had stoln it from her; when he heard his Mother curse and ban on this fashion, he was so deeply moved to

heare

heare it, that he could not abide it: nay, it made him be willing to confesse he had stolne it from her, and to make restitution of all, yea so farre as his mother did think. O what a blessed convert was her son, he was now converted to be of so honest a minde. Blessed be thou of the Lord my son, sayes his Mother. He said unto his Mother, *The eleven hundred shekels of silver that were taken from thee, about which thou cursedst, & spakest of also in mine eares, behold the silver is with me, I took it:* and his Mother said, *Blessed be thou of the Lord my sonne, Iudg.* 17.2. He had stolne the silver from his Mother, and yet when he heard his Mother curse and swear, and take on in that wise, it should seeme his affections did burne him. What shall I heare my Mother curse in this sort? and rather then he would let her stand swearing and cursing, he would vomit up his sweet gettings. Nay, she thought him so religious as passes, because he did so. Blessed be thou of the Lord my son: but she was deceived, for he was a wretched Idolater; the Lord cals him an *Idolater*, *Verse* 5. Beloved, this is a strange thing indeed; yet thus farre may a carnallist goe: he may be zealous against other mens sinnes, and grieved to heare others transgresse, and vext to see others offend. When *David* would sin and number the people, it vexed the soule of *Ioab* to see it. *O my Lord the King, why wilt thou be a cause of trespasse to Israel?* 1 *Chron.* 21.3. So thou mayest be vexed to see others offended, and yet notwithstanding no better than a carnallist.

3. *And not dare to venture upon a sin, though he lose by it.*

Thirdly, it may so *raise up his affections to God*, and to be so set against sinne, as to be willing to lose hopes of getting housefuls of silver and gold,

to

to lose the favour of Kings and of Princes, to lose preferment and all, then venture on a sinne. This was *Balaams* case, *If Balak would give me his house full of silver and gold, I cannot goe beyond the commandement of God to do lesse or more, Num.* 24.13. He durst not goe beyond the commandement of God a jot, no not for a housefull of money, which is more then a thousand can say, that will goe beyond it, and beside it, and against the commandement of God for a handfull of Barley, yet he though a Reprobate, durst not go beyond the commandement of God to doe good or bad of his owne minde, not for a housefull of coyne. Knowest thou not, sayes King *Balak* unto him; knowest thou not that I can promote thee to honour? yea, he knew it well enough, and yet for all that *Balaam* would not yeeld to him. *Balaam*, if he would have hearkned to carnall arguments, he might have found many. The *Israelites* are a people of another Nation. I am a *Moabite*, and they are of another generation: and what though they be better people then they, yet I am a Subject to the King of *Moab*, and I must be true to my Soveraigne, and count them mine enemies which are the enemies of my Countrey, and are come to lick up the land? If I do obey my King, I may have money by housefuls, I may have preferment, as much and more then I can wish. I but flesh and bloud might have reasoned; but see how his affections were better rectified than thus; he durst not do it upon any tearms, because it was against the commandement of God. Thou thinkest thy cause to be happy, O thou canst be willing to passe by the wages of sinne, though thou couldst get by a sin, yet thou darest

not

not commit it: thou thinkeſt certainly mine affections are to God and to grace. I might get this, and I might get that, if I would but goe againſt my conſcience a little, but I will not for money, nor favour, nor any thing. Well ſaid yet; better then millions can ſay: but this thou mayeſt do, and yet be a carnalliſt.

4. *And to bee forward in Religion, runs to perſecution.*

Fourthly, *It may elevate his affections ſo high, as to bee ſo forward in religion and godlineſſe:* ſo ſtrict in his wayes, as to be perſecuted too for the truths ſake, and for Chriſts ſake: he may endure perſecution a good while: indeed if it goe too farre, he will warpe; but perſecuted he may be, and ſuffer a good while he may, and yet be a carnall man. This you may ſee in the ſtony-ground hearer, *He heareth the Word and receives it with joy, Matth.* 13. 20. Mark; his affections are raiſed, he receives the Word and the Goſpell with joy, he is affected with the Word, nay ſayes our Saviour, *He endureth a while, and perſecution ariſes againſt him*, then he is offended, *Verſe* 21. Its true, he is offended at this, that he ſhould ſuffer perſecution; he would be glad to be a profeſſor of the Word, ſo he might profeſſe it in a whole skinne, as we ſay: he does, and he will warpe then, that's certaine: that's all one; nevertheleſſe ye may obſerve in the meane time what a great way he goes in religion, he trades ſo farre in it, that others will perſecute him for it, and yet but a carnall man for all that. Now of the good ground.

5. *And to be raviſhed with the joyes of the Spirit.*

Fifthly, it may lift up his affections ſo high, *as to raviſh him and enamour him with joyes of the Spirit.* He may be in ſome extaſies of ſpirituall joy: as many examples might be named. Were

not

not the *Galathians* enamoured with the Gospel that would have *plucke out their eyes & given them to Paul?* were not the people overjoyed, when they cryed out in the open Congregation, Lord evermore give us this bread? O then, *set your affections, &c.*

The III. Sermon.

Colos. 3. 2.

Set your affections on things that are above, &c.

THe last thing that I told you was, what a great way a carnall man may go in this point. His affections may be wrought on exceedingly. I promised to shew you that this was no argument that his affections are set upon God. The Apostle does not say, let the things that are above work on your affections, for so they may doe, and yee be carnall for all that; but he sayes, Set your affections on things which are above. *Reasons 4.*

There be foure reasons to prove, though a carnall mans affections be so wrought on as yee have heard, that they are not rightly wrought on. 1.

First, because *they are not kindly wrought on.* They are chafed and heated very much, but they are not kindly wrought on. The affections must be kindly wrought on, otherwise they are not wrought on aright; they may be violently and passionately wrought on, there may be a great *The carnall mans affections are not kindly wrought on.*

deale of pudder wrought in the affections, but never are they rightly wrought on, unlesse they be wrought upon kindly. *Be kindly affectioned one to another with brotherly love*, sayes Saint *Paul*, *Rom.*12.10. The *Galatians* that would have pluckt out their eyes for S. *Paul*, they were strongly affected with S. *Paul*, but they were not kindly affected. If they had been kindly affected with him or his Doctrine, they would not have hearkened to false Apostles, as they did. A carnall man, naturall reason, and knowledge out of the Word may worke on his affections, his conscience, and selfe-love, whereby he is loth to be damned, and glad to be saved when he dies, these may worke on his affections, and cause him to weep for his sinnes, and give over many corruptions, and to be strongly affected, but alas he is not kindly affected It's onely the love of God shed abroad in the heart, that kindly affects one. But it's selfe-love, and not love of the Lord Jesus that affects him: he is not kindly affected.

Secondly, a carnal mans affections are not *judiciously wrought on.* They are wrought on in fit as it, but they are not wrought on with judgement, they have not the true beginning of working, which is sound judgement. S. *Hierom* sayes of the affections of Christ, *respectu Christi semper sequuntur rationem*, Christs affections had alwayes the right beginning, which was true reason and judgement. And therefore S. *Matthew* notes especially the beginning of his sorrow. *He began to be sorrowfull and very heavy* *Matth.*26.37. He had a right beginning of it. The naturall beginning of the affections is the

2. *They are not judiciously wrought on.*

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when the judgement is first poysed, & the heart is first fired, this is the naturall beginning of the affections. So that the heart must first be wrought on, and the spirit moved, before the affections can be judiciously wrought on. And therefore sayes Saint *Iohn*, Christ troubled himself. *He groaned in spirit, and he troubled himselfe. Iohn.* 11. 33. He was exceedingly affected with sorrow for *Lazarus* his death, and his kinsfolkes sorrows and distrusts they were in, and he troubled himselfe: we translate it, he was troubled, but in the originall it is, ἐτάραξεν ἑαυτὸν, he troubled himselfe, his own judgement, and his spirit, and his heart stirred up his affections to be troubled. His affections were wrought on judiciously. A carnall mans affections though they be much wrought on, yet they are not wrought on judiciously. Now hee's in the minde to be strict, and to be godly, now he weepes and takes on, can yee wonder? his conscience now jerkes him, and is quicke: but when a few teares and a few labors and endeavours that way have contented his conscience, as his conscience is apt to be satisfied, the man is of another judgement then quickly. He is of the judgement then, tush, what need I be so strict and precise? Thus hee's affected, not upon sound judgement. Affected he is, and strongly affected too for the while, but he is not affected judiciously.

Thirdly, a carnall mans affections are *not wrought upon regularly*. His affections may be are wrought upon, by Gods justice and judgements, because God is a consuming fire against sin, because God is severe against the workes of iniquity, because he hath made Heaven-gate to

3. *They are not regularly wrought on.*

bee straight. These are the grounds of his work. His affections are wrought upon this way; therfore hee weeps, and therefore hee prayes, and therefore hee reformes, and therefore hee's affected. But this is not regular affection: hee is affected with feare, but it is not the feare of Gods goodnes, no. Gods mercie and goodnesse, were there no other attribute in God, he might looke long enough, before hee would feare his mercie: that's a ground of presumption to him, but hee feares Gods judgements and his justice, hee does not tremble and quake to consider that God is a mercifull God, and a good God whom he hath sinned against. The true *Israel* of God, *they feare the Lord and his goodnesse, Hos. 3. 5.* their affections are regular, they are affected with feare of Gods goodnesse. But a carnall man is not affected with the feare of Gods goodnesse. Hee is affected with the feare of Gods justice, his affections are wrought on irregularly.

4. *They are not wrought on universally.*

Fourthly, a carnall mans affections are not *wrought upon universally.* Some affections are wrought on, & others are not. No, he hath a contradiction of affections. He hath some good affections to God and to grace, and hee hath some affections that are contradictorie to these. Some sins he grieves under, some he is glad, under; some commandements he delights to bee doing, and some he delights to be breaking. I do not meane part flesh, and part spirit, for so the best godly soules under Heaven have a contradiction of affections: they hate some affections of the spirit, and some affections of the flesh, contradicting and opposing one another.

I doe

I do not mean this. But a carnall man hath ſuch a contradiction of affections, as that his carnall affections give the other the lye. Hee's affected with ſorrow for his ſins, but he is not troubled for his uſury. Hee's affected with deſires to leave his ſins, but not to leave his ſinfull dependances. As *Eſau*, he was affected with weeping for his miſſing of grace and the bleſſing, but not for his pleaſures and ſenſuall delight. Is not this a contradiction of affections? *He found no place of repentance, though he ſought it carefully with teares*, *Heb.* 12. 17. He was affected with weeping after repentance, but he could finde no place to beſtow it in. There was not elbow-room enough for repentance in his heart. He made ſome room in ſome part of his heart for repentance, but not in all. He found place for it in ſome of his affections, but not in all. He is affected, but he is not affected univerſally. He hath a contradiction of affections in his ſoul; ſo that a carnall mans affections, though they be wrought on, they are not wrought upon univerſally.

μετανοίας τόπον. *Saper the Text.*

It's true, a carnall mans affections may be exceedingly wrought on, then I pray examine your ſelves; Two perſons I would have to examine themſelves.

We muſt therefore examine our ſelves, eſpecially boſe,

Firſt, them that thinke their affections are ſet upon God. For as for them that are abſolutely carnall, whoſe affections are buried in the things of the World, and have no affection at all unto grace or unto holineſſe, I ſpeak not to them, their own conſciences condem them to be rotten, and are as good as a thouſand examiners. I do not ſpeak to them. If they will

not hear their own consciences, much lesse will they hear me. I speak to them that thinke their affections are set upon God.

That thinke their affections are set on God.

Secondly, them, that though their affections be set upon Christ, yet they thinke they are not affected aright: for many Christian soules are rightly affected, and do not thinke so. Examine your selves whether yee be rightly affected or no.

1. *He that truly affects grace, affects nothing so much as grace.*

First, he that is truly affected with grace and with Christ and his Word, *He affects nothings so much as he does* grace. A carnall man may be greatly affected with grace, but there is something he affects more. He affects his vanities more, and his profits more, and his pleasures more. *Herod* it's true, he affected *Iohn Baptist*, *he knew he was a just man, and he feared him:* he affected his preaching, *for he heard him gladly*, he affected the practise of his doctrine, *for he did many things*, he was affected greatly with these good things, but there was somethings he was affected with more. The *daughter of* Herodias affected him more. *She pleased* Herod, sayes the text. *Marc* 6.22. he was not onely affected with her dancing, but affected to content. She pleased *Herod*. *Iohn Baptist* did not please him, he had not content in his Ministery. Nay, her dancing affected him so much, that he was willing to part with halfe of his Kingdom to gratifie her. *Whatsoever thou shalt aske of me*, sayes he, *I will give it thee, to the one halfe of my Kingdom.* This was more affection than ever he shewed to *Iohn's* Doctrine. He never said to *Iohn* or his Doctrine, I'le part with a quarter of my Kingdom, nay he would not part with his whore nor his lusts

Verse 23.

lusts for that. Nay, he would rather see *Iohn* dead, as well as he affected him, than misse of his pleasures, or not gratifie his Lords. I'le give thee sayes he to his damosell, I'le give thee one halfe of my Kingdom. Give me then, sayes she, *Iohn Baptist*'s head in a Charger. The foolish King had not wit enough to say, *Iohn* is dearer than all my Kingdom. No, he, affected his teaching well, but he affected his pastime better. Examine thy soul by this marke; thou art affected with grace, but is there nothing thou art affected with more? thou art glad to hear a Sermon, but may we not see thee gladder at thy sports? thou art glad to part with an hour at Gods worship, but art thou not gladder to part with two at thy profits? a childe of God is affected with grace most: let credit flie, let profit flie, let carnall relations flie, let life, let living, let all that he hath flie, rather than let a good dusty of grace flie away: he is most affected with grace, there is nothing he affects more or so much.

Secondly, he that is affected with grace and godlinesse aright, must needs have *expressions of grace*; he cannot but shew it; he can as easily carry fire in his bosome and hide it, as conceal grace. Can a man be deeply affected with sorrowes, and not shew it in his face; can a man be deeply affected with passions of anger and of wrath, & not shew it in his countenance? hands, feet, lips, nostrils, eyes, forehead, yea, and all a mans gesture & carriage wil shew what affections are in him, *Affectio tacitura nulla est affectio.* Every passion hath its proper dialect. Concealed affection is no affection at all, or but small and as good as nothing. So if thou beest affected with

2. *He must needs have expressions of grace.*

Proverb.

grace, 'twill ſhew it ſelfe in thy ſpeeches, in thine actions, in thy wayes, 'twill ſhew it ſelfe in thy calling, 'twill ſhew it ſelfe in thy company, 'twill ſhew it ſelfe at the table, 'twill ſhew it ſelfe in the market; thou canſt not be affected with grace, but thou wilt be an open profeſſour of grace. *Can a man take fire in his boſome, and his cloathes not be burnt? Prov.6.27.* If fire be in thy boſome, all that come near thee will feel the very ſmell of it in thy clothes. The affections are a fire. *The fire kindled*, ſayes *David, Pſal.*39.3. that is, mine affections did kindle, he ſtrove for to hide them, but he could not; can you not be religious but you muſt ſhew it? ſayes the mocker of all goodneſſe. No, its a ſigne thou haſt no affection to holineſſe, becauſe thou wilt not ſhew it: thou canſt hear God diſhonoured with oathes, and not ſhew thine affection againſt them: thou canſt come in company and ſuffer unprofitable language, and not ſhew thine affections to holy diſcourſe, a ſigne thou haſt no affections that way; thou mayeſt ſay thou art affected with grace, but how doth it appear? It appeares not in thy *prayers*, little or no affection in them; it appeares not in the *Sabbath*, little or no affection to the ſanctifying of it. Like the ſtupid fool in the Comedy, who being willing to be thought to be angry, he knew not how to ſhew it, but onely by ſaying, *Iraſcor, I am angry*, ſayes he; one would thinke if he were angry, he needed not to ſay he was angry, the affection of anger would have expreſſed it ſelfe, but he had no other reaſons to be thought to be angry, but onely his ſaying, I am angry. So thou haſt no

other

other expressions of affection at the word, or at grace, but onely thou sayest, I am affected therewith. Concealed affection is no affection, *De non apparentibus & de non existentibus eadem est ratio*, its a good rule in Law. There is the same reason for things which appear not, that is for things which exist not. Certainly here it is most true, I may be confident to say, if thine affections appear not, thine affections are not.

Thirdly, he that is affected with grace or with holinesse, *if he be never so little interrupted, he is troubled*, its like the stopping of a water-course, the water swels and is troubled exceedingly that it cannot passe; like the Woman in the Gospel, whose affections were to Christ to anoint his head, when his Disciples had cast in a rub in her way, that it had been better bestowed on the poor, *why trouble ye the woman?* sayes Christ, *Matth.* 26.10. Christ knew it troubled her affections, to be hindred from their course: he that is truly affected with Christ or his Spirit, if he light not on Christ the sooner, he is even sicke of love. *I charge ye O ye daughters of Ierusalem, if ye finde my Beloved, that ye tell him, I am sicke of love*, *Cant.* 5.8. her poor soul was even sicke at heart for her Love, because she could not come at him: examine thy selfe in this point. I am sure thou hast been long enough without Christ, thou art 20. or 30. yeeres old, and all this while thou hast been without Christ; thou sayest thou art affected with a Christ, O thou wouldst fain have Christ, thou wouldst fain have him live in thee ever; answer me now, art thou sicke of love for a Christ? *Hope deferred makes the heart sicke*, *Prov.* 13.12. Thou sayest thou art affected with

3. *He is troubled with any interruption.*

with hopes after grace, thou hopest for grace, and for strength against sin, and thy hope is deferred, thy hope comes not yet, thou art not able to withstand thy corruptions, not able to subdue such a lust; no if thou beest affected at all with any hope, thy hope is deferred as yet: but hath it made thy heart sick? wert thou ever sick at heart for this grace? if it have not made thy heart sick, its a signe thou wert never rightly affected with hope, for if thou wert, it would make thy heart sick to be so long without it, as thou hast been. May be thine affections are so strong set on the world, that thou hast been world-sick, and crosse-sick, and trouble-sick, and anger-sick, and revenge-sick, and covetousnesse-sick; as *Ahab* was sick, because he knew not how to get *Nabaths* vineyard, 1 *Kings* 21.4. May be thou art crost, & sick of vexation; may be thou art incensed, and sick of revenge or impatiency: but art thou sicke after grace? *Aristotle* cals the affections *Ægritudines animi*, they are the sicknesses of the soul; if the soul be affected indeed, she is sicke if she speed not.

Arist.

4. *He hath his conversation in heaven whence grace descends.*

Fourthly, He that is truly affected with grace, *hath his conversation in heaven, whence all grace does descend. Animus est non ubi animat, sed ubi amat*, the soul is, not where it animates, not where it sojournes, but where it affects; and therefore thou livest in heaven, if thou beest truly affected with heavenly things: he that is truly affected with grace, is most affected with the fountain of grace, which is God. God is the fountain of all grace, and if thou beest affected with it, thou art chiefly affected with God. Alas, thou mayest have a good memory, a good wit, and

nd good parts, & be affected with them, and re-
oyce that thou hast them. But all the question is
his, art thou affected with God the fountaine of
race? a wicked man may be affected with grace
the bucket, and yet have no love to grace in the
ountain: it affects him well enough to have some,
ut it does not so like it to have much. *Omni ni-
ium vertitur in nigrum monachum*, thinkes hee.
's the propertie of the godly to be affected with
od; *Rejoyce in the Lord O ye righteous Psal.* 33. 1.
e ye affected with God himselfe, sayes the Psal-
hist. One, he is affected with pleasures, another,
e is affected with honour and respect, another, he
affected with profit, another, he may be affected
ith grace too, but it is the godly man onely that
affected with God himselfe. Examine your af-
ections, are ye affected with God himselfe? are
e affected with his glory?

It does infinitely stand us in hand, to have our
ffections set right; which I will prove by these
ight arguments.

First, hereby onely are we *mariageable to Christ.* 1. *Hereby only are we mariageable to Christ.*
When a man goes a wooeing for a wife, all his
are is to get her affections, hee'l never marry her
hee bee wise, if hee may not have her affection,
ἐλεύθερον τῆς ψυχῆς ἐστι τὸ πάθος, sayes *Philo.* The af- *l. de sacrif. Abel. & Cain.*
ections are the womanhood of the soule, hee'l
e're marry her, if she be not a woman for him,
uch lesse will hee marry her, if she be not a wo-
an at all, he wil not have a man for his wife, she
hall be a woman certainly, if he ever meane for
o marry her; she is not mariageable, but onely for
er affection; what a miserable soule then is thy
oule, if thy affections be not right? thou art not
ariageable to Christ. This is the rule of all wives
and

and of all Spouses, *thy desire shall be to thy husband* Gen. 3. 16. Thine affections shall be to him, or thou canst not be his wife. He is a monster in nature that will have a wife, whose affection is set on another. What, doest thou take Christ for a monster, that thy soule should be married to him, when thine affection is forestalled? If thine affections be to the world, and to the strumpet-like things of the world, Christ cannot abide thee. *Knowest thou not that the love of the world is enmity with God?* Out thou filthy strumpet-like soule, betrothest thou thine affections to the world, and yet hopest to be married to Christ? thou art not mariageable to him: if gaines and pleasures and vanities, and such like base paramours be welcomed to thy heart, thou canst not be married unto Christ, thou art the worlds spouse and the devils spouse, when thine affections be inordinate. Uncleannesse and inordinate affection, the Apostle puts them together, *Mortifie your members which are on the earth, fornication, uncleanesse, inordinate affection*, Col. 3 5. So that thy soule is a filthy and an uncleane soule, that hast these inordinate affections unmortified in thee, thy soule is a fit spouse for the uncleane spirit, and not for Christ, and therefore it deepely concerns you to have your affections set right, because thereby only are ye marriageable to Christ.

2. *Hereby only doth the soule set favourites in the heart.*

Secondly, *Hereby onely does the soule set up favourites in her heart:* those are the hearts favourites whom the heart most affects. Now if Christ be not thy hearts favourite, what a wofull condition art thou in? It hath beene the undoing of many a Prince, the having of ill favourites; and that soule must needs be for ever undone, that hath ill favo-

rites

rites in her heart. As soon as *Ioseph* was in favour with the Keeper of the prison, *Ioseph* presently had all at command, nothing was done; but *Ioseph* was the doer of it, *Gen.* 39. 21. Hee was no sooner in favour but he was *Dominus fac totum*, as we say; he ruled all then. Looke what thy heart does affect, that is in favour with thy heart; that is *dominus fac totum*. If thy pleasures and thy vanities be once in favour with thy heart, Christ can have no command of thy heart, no further than thy lusts will give leave; thou canst not reforme any thing that is amisse, no further than thy lusts will give leave: wouldst thou repent, or stand for Gods glory? thou canst not unlesse thy lusts doe give leave: wouldst thou be reproved, or well counselled? thou canst not unlesse thy lusts will give leave: as long as thy lust are in favour with thy heart, they governe all, they command all, thy minde goes as they tend, thy thoughts come as they call, thy courses are as they will. *I will give this people favour in the sight of the Egyptians, and they shall spoile the Egyptians*, *Exod* 3. 21, 22. When they were once in favour with them, they might spoyle them, and rob them, and borrow any Jewels of them, and never pay them againe; they might do any thing, when they were in favour with them. O the misery of the soule, when the world, or pleasure, or sinne, or the like are in favour with it, they spoyle it, and rob it, and bereave it of all the jewels it hath; Christ can doe nothing to any purpose with that soule, that favours other things besides Christ. Now if thine affections be not set right, thy favour is not right set: this is the reason why thou art wedded to the world, and wedded to thy lusts, that thine affections

fections cannot bee unto Christ. When *Hada* had great favour with *Pharaoh*, *Pharaoh* eve married his own wives sister unto *Hadad*, 1 *Kin* 11.19. He made him his brother, he brought hi into the nearest relation he could, when in his fa vour was set towards him. So if thou favoure the things of this life, thou weddest thy soule t them. What an infinite indignity is this un Christ, that such base and sordid things shoul be in favour, and Christ not be thy soules favou rite?

3. *Hereby the soule is convertible & reconcileable to God.*

Thirdly, hereby the soule is *convertible and re concileable to God*. Be a man never so crosse an crooked, never so cruelly and implacably bent t transgresse, yet as long as there be affections i him to be wrought, his heart may bee wonn Though a Kings wrath be as the roaring of a Li on, though he be never so falne out with a ma yet as long as there be affections in the King, pa tience, wisdome, and humbling ones selfe, an the like, these things may perswade him: by lon forbearing is a Prince perswaded, *Prove.* 15.1 Without a man have any affections in him, he i not capable of perswasion, ἐστι δὲ τὰ πάθη, δι' ἐσα ταβάλλοντες, &c. sayes *Aristotle*. The affections a they whereby a man is mutable. For though i be a weaknesse to be mutable, yet when a man i evill and wicked, its a blessed weaknesse that h is mutable from him. Now if a man be gri vously set upon mischiefe, though he be an enem of all grace and of goodnesse, yet as long as the be any affections left in him, he is not an impla cable enemy: no, his affections are a possible sub ject to be wrought on, the Word and the Spir may perswade him; and therefore what a car shoul

Rhet. c. 1.

should we have of our affections, because thereby we are placable and reconceable to God? The Apostle yokes these two together, *without naturall affection, implacable, Rom.*1.31. for a man as long as he hath any naturall affection left, hee is never implacable: still he may be perswaded, unlesse his affections degender, and prove to be unnaturall; if the affections depend on this fashion, he is not only wicked and an enemy to grace, but hee is an implacable enemy: thinke then what wrong ye doe to your owne soules, so unnaturally to set your affections, to let them to degender as you doe, and wander after vanity. Beware how ye doe so, ye go about to divert all possibility of conversion, and provoke the Lord to count you implacable enemies to grace and to the scepter of his deare Sonne.

Fourthly, it may appeare how infinitely it stands you in hand to set your affections aright, *because the affections are the hands of your soules.* Ye cannot take hold of any thing in the world to do you any good but by your affections. For as hands are to the body, so the affections are to the soule. Will a man be so mad as to put his hand and his fingers out of joynt? alas hee cannot take hold of so much as his meate for to eate it. So the affections are the hands of the soule. *Hee that hath cleane hands and a pure heart. Psal.*24.4. That is, he whose affections are cleane, and heart pure. *I will wash my hands in innocency, and so will I compasse thine Altar. Psal.*26.6. that is, I will purge mine affections, and so I will pray. I will that men pray every where *lifting up holy hands without wrath.*1. *Tim.*2.8. that is, lifting up holy affections, without the distempered affections

4. *The affections are the hands of the soule.*

of

of wrath or anger or the like: the affections are the hands of the heart; whereby it takes the word or the Commandement, or any thing to it. Now what a horribl thing is it that these hands of thine should be put out of joynt? as long as thine affections are to the things here on Earth, they are all out of joynt; thou canst never take grace. Ye cannot take hold of a promise nor any of the word unlesse your affections be right. I know that Faith is the right hand of the soul, wherby it takes hold of that which is good. But alas the hand of Faith is clumbsie without the affections. Such a one had a crosse, *how did he take it*? say we; that is, how is he afffected under it? ye take it ill, to be reproved of your sinnes: yee take it ill to be warned and admonished either in publique or private. Yee take it ill to be told of the judgements of God against your lusts. Alas, how can ye doe otherwise? yee cannot take it well, when your affections, that should take it well, are set upon vanity? wilt thou binde up and hamper thine affections in the things of the Earth? alas thy hands are quite bound, thou canst not take hold af Christ or of Heaven. Thou doest even *pinne thine owne soule* and shackle it for Hell. What does the Devill, when hee shackles a man like a prisoner for Hell and damnation? hee binds *him hand and foot*, and so casts him into utter darkenesse; he binds up his heart and affections that hee cannot weepe, nor hee cannot repent of his sinnes, hee cannot rejoyce in grace, nor in goodnesse, hee cannot delight in the word, he binds up his affections which are the hands and feete of the soule, and so fits him for Hell and destruction: above all things then bee sure thy

13: Math. 22.

thy hands be loose, and thine affections at liberty to set them upon Heaven.

Fifthly, it may appeare how infinitely it stands you in hand to set your affections aright, because they are not onely the hands, but the *handles of your hearts*, as your hearts can catch hold of nothing that is good, unlesse your affections take hold, so nothing can take hold of your hearts, but by your affections. If ever the word do convert you, it must catch hold of you. Iesus said unto *Simon*, *henceforth thou shalt catch men*, *Luke* 5.10. that is, the preaching of the Word, it shall catch men, when thou preacheſt. Now one of the first holds that it catcheth, is by the affections. Men are affected with the word, and so it comes to convert men; now beloved, had you not neede to have a care of your affections, seeing they are the handles of your hearts? were it not for them, the word could never catch hold on you. There is no hold to bee had of such a man, as we say; that is, that his affections are slippery. Beloved here you come to Gods House, miserable wretched soules, in your sinnes, alas, how is it possible that ever Gods Ministers should catch hold of your hearts! your affections are the maine hold that wee can catch of you. If your affections be not here, but runne after the things of this life, wee can have no hold of you, you have nothing that we should take hold by. Indeed wee may catch *hold of your understandings*: that's nothing unlesse wee take hold of your affections, they are as slippery Eeles, wee can scarce ever hold them. O could wee take hold of them, it were well: they are faire handles for us to take hold by.

5. *The Affections are the handles of our hearts.*

O if we could but truely affect your hearts with the truth, then wee might have some hope to convert you. As *Epictetus* sayes of wrongs and of injuries and all things in the World, every thing hath Δύο λαβάς. *Every thing hath two handles*, O sayes hee, if a man could take hold of every wrong at the right handle, then hee would beare it patiently; so I may say of your hearts. Your hearts have two handles. I pray God the word may take hold at the right handle of your hearts. The true affections of the heart, if ever the word take hold of them, it hath taken hold of the right handle; Is it not then a lamentable thing that mens affections are misplaced? alas they are the hold of the heart, and the heart can never be taken, unlesse they bee set right.

Epist.

6. *Affections are the soules stomack.*

Sixthly, it may appeare how infinitely it stands you in hand to set your affections aright, because *they are the soules stomacke*; that which the soule does affect, that feeds and filleth the soule, as meat does the stomacke. Is it not necessary to be carefull what meat we doe eat? if wee eat trash it will kill us, if wee feed upon poyson, it will poyson and infect us. Now that is the food of thy soule, which thy soule doth affect, and thine affection is thy soules stomack: hunger after it, thine affections are ἐπιθυμίαι, sayes *Aspasius*, they are the appetite of the soule. Such then as your affections are, such is your food. Should you see a man feed upon dirt and upon Brickes, and upon carrion, certainely you would say, unlesse he be broken then from, it will kill him. No remedy but it will kill him without doubt. And wilt thou see

L. 2. ad Nicom. c. 3.

thy ſoule with vanities, and with traſh, and with poyſon? *Every thing is traſh beſides Chriſt*, every thing is poyſon beſides Chriſt and his graces; if thou feedeſt upon any thing beſides Chriſt and his ſpirit, thou feedeſt upon traſh and upon poyſon. Now if thou ſet thine affections here below, thou feedeſt upon traſh. Thou murderſt thy ſoule with ſuch food, its ranke poyſon, and yet thou feedeſt upon it. That which thou affecteſt, thats thy ſoules food. As *new borne babes deſires the ſincere milke of the word, that yee may grow thereby*, 1 *Pet.*2.2. milke, yee know, is the babes food: if it have not its food, it cannot poſſible live. But the word is the milke and the food of the ſoule, and that the Apoſtle would have you to ſet your affections upon. Deſire it, or affect it, ſayes he: where note your affections are the ſtomacke of your ſoule. The word is your food. All other food is but traſh, and it feeds you accordingly, O yee poore ſoules that feed upon poyſon all the day long, that dyet your ſoules with nothing but traſh, and filth, and froth, how long will yee doe thus? O ſet your affections on things that are above, theſe are the wholſome food of your ſoules. &c.

Seventhly, it may appeare how infinitely it ſtands you in hand to ſet your affections aright, becauſe they are the maine matter of grace. They are ὑλη τῆς ἀρετῆς. *They are the materials of grace*, grace; as *Ariſtotle* ſayes of the vertues, they are nothing but the right ruling of the affections, ſo may I ſay of grace with a little alteration, the main worke of grace is the ruling of the affections aright, it takes them off from the things here

7. *Affections are the main matter of* *Arist.*

on earth, and lifts them up to the things that are in Heaven. When grace does convert a man, it does not take away the affections, but it ruleth them. Thou wert angry before, grace does not take away thine anger. No, *oportet virum bonum esse iracundum*; sayes *Cicero*. A good man must be angry. I say grace does not take away thine anger, but it ruleth thine anger, and teacheth thee to turne it against sinne, and against the dishonour of God. Thou wert merrily disposed before, of a cheerefull constitution, grace does not come to take away thy mirth, but to rule it. Whereas thou wert merry with vanity, and ever laughing at jests and at fooleries, now grace makes the merry in Gods service, and to rejoyce in the Lord, Thou wert of a sad spirit before, but perhaps it was for crosses and losses and discontents and the like, grace comes not to take away thy sorrowes, but to rule them, to make thee weepe and mourne at thy deadness and unthankefulnesse toward the Lord Jesus Christ.

Cic.

Gratia non tollit, sed attollit naturam. Grace does not take away nature, but it taketh it up. The affections are naturall, grace turnes them into spirituall; this I say brethren, that yee may see how that grace runnes along in the affections, as water in the pipe. The affections are the matter of grace. As the soule is in the body; the body is the matter; And the soule is in it, and it makes up a living creature. A man had need looke to his body, for it is the due matter of his soule; so it is with the affections, thou hast need to be carefull of them, for they are the matter of grace: and therefore the Apostle calls the affections

affections the members; *yeeld your members ſervants unto righteouſneſſe, Rom.6.19*, that is, as expoſitors expound it, yeeld your affection thereto.

For they are your ſoules members, and the *materialls of grace*: is not feare the matter of the feare of the Lord? and love the matter of the love of the Lord? and ſorrow the matter of repentance from ſinne? now if the affections bee the materials of grace, what a deſperate condition are ye in, that ſet your affections upon the things here below? yee throw downe all the matter of grace. How can yee have any grace, when yee caſt away in the kennell all the matter for grace. Grace requires the affections, for its matter, and thou haſt no matter for this grace. Thou hurleſt away all thine affections upon thy pleaſures, and thy profits, and thy vanities, thou art ſo farre from all grace, as that thou haſt no matter for grace.

Eighthly, it may appeare how infinitely it ſtands you in hand to ſet your affections aright, becauſe *they are arguments what ye be*. According as your affections are, ſo are your ſoules: if I could ſee what your affections runne on, I could ſee what yee all be; whether Saints or wicked, whether of God, or the Devill. The affections are the arguments that a man is a man. When the people of *Lyſtra* tooke *Paul* and *Barnabas* for gods, and would have ſacrificed to them, Sirs, ſayes *Paul, why doe yee thus*, whereas wee are *men of like paſſions with you? Acts* 14.15. that is, affections: we have feare, and joy, and griefe, and love, and the like paſſions with you. Now if the bare having of affections be the arguments that

8. *Affections are arguments what we be.*

a man is a man, then ſurely the goodneſſe or vaineneſſe of theſe affections are the arguments that a man is a Chriſtian man, or an ungodly man. I beſeech you conſider what a wofull diſtreſſed condition yee are in, if your affections be vaine and earthly. Yee carry a brand in your hearts that yee are not of God, that yee are yet the ſlaves of Satan and the ſervants of unrighteouſneſſe, and your end is no better than eternall death and deſtruction. *Affectus virum indicat.* Your affections *ſhew you what men* and *women yee be, &c.*

The IV. Sermon.

Coloſ. 3. 2.

Set your affections on things that are above, &c.

HItherto it ſuffices to have ſpoken of the coherence of the words, wherein ye have heard

Firſt, what theſe affections bee.

Secondly, that a wicked man cannot ſet his affections on God.

Thirdly how farre forth a wicked man may have good affections, and how they differ from the godlies.

Fourthly, how they may examine themſelves, and finde that their affections are not right.

Fifthly

Fifthly, eight ſeverall arguments to convince them, what a wofull condition they are in, till their affections are ſet upon God.

Now for the words, they containe a ſpeciall duty, that a Chriſtian is bound to, namely to ſet his affections upon God. The Apoſtle preſſes it ſtrongly.

It is a Chriſtians duty to ſet his affections upon God.

Firſt, becauſe *it's an infallible marke of our being or not being in Chriſt.* If yee be riſen with Chriſt, &c. ſet your affections on things above. As if he ſhould ſay; Yee ſay yee are riſen with Chriſt, come then and demonſtrate it now that yee are riſen with Chriſt. If yee bee riſen with Chriſt, this will infailibly follow. Yee will ſet your affections above; it cannot be otherwiſe. If your affections bee not ſet above, doubtleſſe yee are not riſen with Chriſt. *Thoſe that are Chriſts*, ſayes S. *Paul, have crucified the fleſh, with the affections and luſts*, Gal. 5. 24. He takes it for granted, that if they be Chriſts, they have crucified the fleſh and the affections to the Worldward, and ſet them upon God.

1. *Reaſon, becauſe it is an infallible argument of our being or not being in Chriſt.*

Secondly, hee preſſes it *as a matter of reasonable equity*; the competition ſtands but betweene two, *Either things in Heaven, or things on Earth.* One of them yee muſt ſet your affections upon; yee cannot ſet your affections upon both; if yee ſet your affections any where, yee muſt needs ſet them upon one of theſe two. Marke the competition. Set your affections on things that are above, not on the things on the Earth: now there's a neceſſity of reaſon, that election ſhould be made of the beſt, that we ſhould ſet our affections on the better of the twaine: to wit, the things that are in Heaven, which are in-

Reaſ. 2. Becauſe it is a matter of reaſonable equity.

finitely better then the things here on Earth. Set your affections on things that are above, and not on the things on Earth. So that hence yee may see the necessity of this duty. Wee must set our affections above, or which is all one, upon God. The strength of this necessity will the better appeare, if we consider these foure things.

Yea of necessity.

1. *Because God is the principall object of our affections.*

First, that *God is the principall object of our affections*: as the eye is made to bee set upon colours, and the eare is made to be set upon sounds, and the smell is made to be set upon odours, so the *affections are made to bee principally set upon God.* The affections are so naturally due unto God, that if it be not God the soules affections are set on, it makes it a God or an Idol. And therefore the Apostle bids us *mortifie our inordinate affections, evill concupiscence, and covetousnesse which is Idolatry, Colos.* 3. 5. when our affections are set upon gaines, and upon profits, and the things of this life, the Apostle calls this covetousnesse, and this covetousnesse hee sayes it is idolatry; because the soule makes Gold a god, and Silver a god, and Profit a god, by setting it's affections thereupon. As the eye does either see colours, or else it sees a thing under the likenesse of a colour: colour is the principall object of the sight, and therefore if it be not a colour which it sees (as the eye may see light, as the light of the fire, the light of the Sun, but it sees it under the likenesse of rednesse, or whitenesse, or some other color.) It appeares by a color, or else it cannot see it. So beloved, it is either God our affections are on, or we idolize it as a God. Indeed we may affect other things as mediums and in reference to God

God, but looke where wee ſet our affections, that is our God. *Onely, feare the Lord, and ſerve him with all your heart*, 1 *Sam.* 12.24. We muſt ſet our affection of feare onely upon God. The affections are the ſoules attendants. Doth not a ſervant wait onely upon his owne Maſter? whom hee gives his attendance unto, him hee maketh his Maſter, and whom ſhould the ſoule wait on but onely upon God? the affections are the ſoules attendances; upon whomſoever ſhee beſtowes them, ſhee waits upon it as true God. *My ſoule*, ſayes *David*, *my ſoule wait thou onely upon God*, *Pſal.* 62.5. Give thine attendance to none but to him. Thine affections of love, and of joy, and of hope and deſire, theſe muſt wait upon God for to worſhip him. Thine affections of feare and of care, theſe muſt wait upon God to provide what ever, may pleaſe him. Thine affections of hatred, and of griefe, and ſorrow, and the like, theſe muſt wait as a guard to keepe off what ever may offend him; thine affections are principally for God: this is the firſt ground, the affections were made for God.

Secondly, as the affections were principally made for this purpoſe, to be ſet upon God, *ſo nothing but God hath that which the affections looke for*. It is God which the affections looke for, and where can the affections finde it but onely in God? *there is none good but one, that is God*, *Matthew* 19. 17. The young man would have thought he ſought for good in a right place, when he ſought for it in Chriſt. But as *Chryſoſtome* obſerves, ὡς ἀνθρώπῳ ϕησί, when hee lookt upon Chriſt as a meere man, Chriſt tells him hee was miſtaken in calling him good, there is none

2. *Nothing but God hath that which the affections looke for, Because nothing is good but God.*

Chryſoſt.

good

good but one, that is God. Christ himselfe, as neare as hee was unto good, as hee came nearer to it then any Creature, in Heaven or in Earth, yet if hee had beene a Creature, and men had set their affections on him, as their good, being a Creature, they had set their affections amisse: why callest thou me good? sayes hee; so much more does every Creature answer. Thou thinkest riches, honours and pleasures are good. Why call yee me good? may they all say, there's none good but one, that is God. *Will a man seeke for the Sunne in a pale of water?* Indeed if the Sunne shine on the water, there may you see it. But if the Sunne doe not looke on it, you may looke over all the waters in the world, and never finde the Sunne in them all. So will you set your affections on the things of the world? it is good, your affections looke for, can yee finde any good in these things? alas, alas, thou mayest have all the things of this world, yet if God doe not shew thee his face, and his grace in the same, *stultus ad cribrum*, thou runnest to them, *as a foole to a sive*. The sive seemes to hold a great deale of water, but by pulling the sive from the water, the foole lost all the water. So riches, and wealth, and pleasures, as long as thou hast them in grace, and in God, they are like sives in the water, full of water as long as they are in. So these are full of good, as long as they are in God and in grace; But if thou doest not set thine affections upon God, thine affections are befooled, and therefore thou must set thine affections upon God, because nothing but God hath that which thine affections looke for. It is good which the affections looke for, and thine affe-

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ctions can finde it no where but in God.

Thirdly, as nothing but God hath that which the affections looke for, nothing is good but thee, *so nothing is my good but onely thee*, for if it be good, and not my good, this diſcontents mine affections; mine affections looke at my good. I know compaſſion, & mercy, and love may looke at the good of another; but then they conſider ſome kinde of propriety in that other, either as my brother or friend, or my neighbour, ſtill the affections have an eye unto my good. Thine affections to thy good. Now nothing in the world can ſo truely bee ſaid thy good, as thy God. Other goods are *called this Worlds goods*, 1 *Ioh.* 3. 17. They are the goods of this World rather than thy goods: But God is thy goodneſſe; thou art my goodneſſe, O Lord, ſayes the *Pſalmiſt*, *Pſal.* 144. 2. Thou canſt not ſay of thy pleaſures, this is my goodneſſe, nor of wealth, this is my goodneſſe; nor of any thing in the world, this is my goodneſſe: the good that is in it, is the goodneſſe of the thing, not thy goodneſſe; if I ſhould ſay, this is thy goodneſſe, its all one as if I ſhould ſay, thou haſt no goodneſſe, for thats none of thine, but onely by poſſeſſion, it is not thy goodneſſe. And therefore how canſt thou ſet thine affections upon it?

3. *Becauſe nothing is my good but onely God.*

First, it is onely *the good of thy body*, it is not thy good. *Anima hominis eſt homo*, ſayes *Plato*. *The ſoule is the man, rather than the body*. If the things of this life be the goods of the body, then how canſt thou ſet thine affections upon them? Thine affections are the affections of thy ſoule. Meat is good, let thy body hunger after it, and thou ſinneſt not: drinke is good? let thy body thirſt after

1. *The good of the Creature not thy good, becauſe but the good of the body.*

ter it, thou erreſt not; but wilt thou ſet thine affections upon it? when it is not thy good, but onely the good of thy body, it is not thy good: meanes and maintenance is the good of thy body, houſe, and lands, and livings, theſe are the good of thy body, let the deſires of thy body be to them, this is well yet; but if the deſires of thy ſoule bee thereto, if thou ſet thine affections upon them, thou art a beaſt, becauſe they are not thy good. As *Theophylact* well obſerves upon the rich man in the Goſpell; *Soule, thou haſt much goods layd up for many yeares, Luke* 12.19. take thine eaſe, eat, drinke and be merry, ſayes he; ſee the baſeneſſe of this fooles affections, ſayes *Theophylact*: to eat, to drinke, and to be merry; theſe were the goods of his unreaſonable part; to rejoyce in Gods Law, to rejoyce in holy thoughts and meditations, theſe are the goods of the ſoule, of the reaſonable ſoule of a man. Now the foole hee had none of theſe goods layd up; and yet hee ſayes, ſoule thou haſt much good layd up for many yeares, whereas that very night hee dyed and was damned for ever; the things of this life then are not thy good, and therefore thou muſt not ſet thine affections upon them.

2. *Becauſe not ſo long as thou art.*

Secondly, it is not thy good, *becauſe it is not as long as thou art.* Thou muſt live for ever in Heavē or in Hel. Now al the goods of this life, the laſt but this life, and whē thou dyeſt, thou muſt leave thē to others, & therefore they are not thy goods. Were they thy goods, thou mighteſt carry them away with thee whē thou dieſt; but this cannot be. Canſt thou carry thy barnes & thy houſes to Heaven or to hell with thee? cāſt thou carry thy Dogs

and

& thy hounds, & thy pleasures, & thy preferments to another world with thee? No, no, and why thē doest thou set thine affections upō thē, when they are not thy goods for to carry with thee where ever thou goest? if thou wouldst set thine affections upon grace and upon God, thou shouldst set thine affections upon thy goods; these are thy goods as long as thou livest, and these are thy goods when thou dyest, and these thou mayest carry with thee whithersoever thou goest. *Wilt thou set thine eyes upon that which is not?* sayes *Solomon*; for riches certainly make themselves wings, they fly away as an Eagle, *Pro.*23.5. wilt thou set thine affections upon that which is not? wealth is not, and pleasure is not, and all the things of this world are not, *they make themselves wings*: now may bee they are a bird in the hand, but by and by they are gone, there's a wing of prodigality, a wing of change, and mishaps and of casualties, wings of losses and other occurrences, and though thou couldest clip all these wings with thy wisdome, yet the wing of death and mortality will carry them all away in a moment, and then whose shall they be? thy pleasures then whose shall they bee? thy gaines and thy commings in whose shall they bee? sure it is, they shall bee none of thine, and therefore set thine affections elswhere, thou must set them upon God.

3. They are not thy good because *they will not take thy part.* Will any man set his affections on him that will not take his part? how can I affect him that will not affect mee? if heele leave mee in the lurch, I can never affect him as my friend. Alas, all the things of this life will leave thee

3. *Because they will not take thy part.*

thee in the lurch, thou mayest perish and be damned for all them. They'l never deliver thee from the hand of Hell; when thou commest before the tribunall of Christ, doest thou thinke it will profit thee to say, Lord I have hunted and hawked, and gamed and sported, and I have beene merry; will it benefit thee to say, Lord I have builded and purchased, and increased my living and my rents, I have a good house, and a good farme, and good friends, will this advantage thee? no, Miserable comforters are they all; canst thou say, Lord I have built up thy Church and thy worship, I have purchased zeale and holinesse, and pureneſſe, and glory to thy name, I have beene persecuted and hated of all men for thy name sake, and I am in Christ, &c. If thou canst say thus, this would be thy good indeed; but if thou canst not say thus, though thou bee *Gallinæ filius alba*, thou mayest perish with the devills and cursed fiends for evermore for all the blessings of this life. Set thine affections then upon God: *truly God is good to Israel*, sayes the *Psalmist*, *Ps.*73.1. Hee is good, and he truely is good; thou canst not say so of all the things under Heaven; thou canst not say, truely riches are good to mee. Pleasure truely is good to me, peace and plenty and liberty truly is good to mee; they are good, but theyle never be good to thee; when thou hast most need of good, then theyle leave thee in the lurch, these doe thee no good then. This is the third, as nothing but God is good, so nothing is thy good, but God.

Iuven, Sat. 13.

4. *Nothing can rest the soule but onely God.*

Fourthly, as nothing is thy good but God, so nothing can rest thine affections but God. When thou affectest any thing, wherefore doest thou

thou affect it, but onely to reſt contented therewith, when thou haſt it? and therefore thou muſt ſet thine affections upon God, becauſe *nothing can reſt thy ſoule, but onely thy God, reſt in the Lord*, *Pſal.*37.7. returne unto thy reſt, O my ſoule, *Pſal.*116.7. God is the reſt of the ſoule; if the ſoule ever get him, it reſteth content; the affections are in a maze, if they bee not ſet upon God, like a man in a quagmire, he ſinkes deeper and deeper; So a man ſinkes deeper and deeper in deſires and in wiſhes, that hath not his affections upon God; there is nothing can give the ſoule reſt, if the ſoule reſt not in God. Will meat in a dreame, and drinke in a dreame give ſatisfaction to our hunger, and our thirſt? So are all the good things in this world, *Iſa.*29.8. Goe to all the wicked men in the Earth, let them deſire and have their deſires, ſtill they deſire and further they deſire, and yet they deſire after millions of deſires, their affections are as farre for to ſeeke for reſt, as if never they had ſought. All the things in the world, are like ſome Ale-houſe-beere, which will never quench the poore *Travellers* thirſt, like the eating of ſalt neats-tongues; the more they doe eat, the more they are a thirſt: hungry meat, *Hee that deſireth ſilver, ſhall never be ſatisfied with ſilver*, he that affects pleaſure and vanitie, ſhall never be contented nor ſatisfyed therewith; give him ones, he affects tens; give him tens, hee affecteth hundreds; give him hundreds, he affects thouſands; give him them, hee affecteth millions; thou canſt never get reſt, till thine affections are pitcht upon God. *Quo plus ſunt potæ, plus ſitiuntur aquæ. It's God onely that reſteth the affections.*

Now

Now if these bee so, is it not our best way to set our affections on God, where we may have rest for our soules? nothing besides can give us any rest.

1. Because nothing but God is all good.

First, *because nothing but God is all-good.* Every good besides God hath but one or two goodnesses in it. None but God hath all goodnesse in him; what is *meat good* for, but onely to feed one? when thou hast it, thou must desire again to have rayment, for meat will not cloth thee: what is *rayment good* for, but onely to cover one: when thou hast it, thou must desire againe to be fed, for rayment will not feed thee; what is *money good* for, but onely to buy with? when thou hast it, thou must desire againe to be recovered of thy sicknesse, for money will not cure thee of the Fever: thus no good thing in the world can give thine affections a rest, because they have but one or two goodnesses a piece in them, but the Lords goodnesse is infinite, he is all-good; if thou hast him, thou wanteſt no manner of thing that is good. *They that seeke the Lord, shall not want any good thing,* Psal. 34. 10. for every good thing is in him. Hee is bread to the hungry, and drinke to the thirsty, and health to the sick, and liberty to the captive, and in all to them that set their affections on him. *Frustra fit per plura quod fieri potest per pauciora.* If thine affections go to any creature thou fetcheſt but a little good at once, thine affections will be faine to goe a thousand and a thousand times over and over, thou getteſt so little at once, that thou shalt be tempted to be affecting the oftner; but if thine affections go to God, thou goeſt to the fountaine, there thou hast it by drops

never enough, here thou mayeſt have it at once. Who would be ſo mad to fetch water at a Cock that runneth by drops, when the Fountain is by?

Secondly, becauſe *nothing but God is the ultimate good.* Thou affecteſt the things of this life, alas they will never give reſt, for ſtill there is ſomething beyond them, but God is the utmoſt of all goods, when the ſoul is once ſetled on him, it hath no further to go; like the ſtone, when its come to the centre, it hath no further to go. I am *Alpha* and *Omega*, the beginning and the ending, *the firſt and the laſt*, ſayes Chriſt; if the ſoul be in Chriſt, Chriſt is his laſt, the ſoul is at reſt; why? it hath no where to go: whether ſhould we go, ſayes *Peter* to *Chriſt? Thou haſt the words of eternall life, Iohn 6.* Chriſt firſt, and Chriſt next, and Chriſt laſt; Chriſt is the utmoſt and ultimate good of the ſoul; the ſoul hath no further to go: and therefore here muſt thou fix thine affections, fix them upon Chriſt.

2. *Nothing but God is the ultimate good.*

Thirdly, becauſe *nothing is it ſelfe without God*; the things of this life, they are good I confeſſe, but they are not themſelves without God; if God be not in them, the very good that they have, is not in them. When thou affecteſt pleaſure and delight, anſwer me, why doeſt thou affect it, is it not for the good that is in it? when thou affecteſt profit, or health, or peace, or friends, or credit, or what ever thou affecteſt, tell me in thy conſcience, why doeſt thou affect them; is it not for the good that is in them? they are good, therefore thou affecteſt them: but if thou haſt not Chriſt, and God, and his Spirit, and his grace, if thou haſt not the Lord in theſe things, they are not themſelves, neither have

2. *Nothing is it ſelfe without God.*

they the good that is in them. Riches is no riches without grace, but a *snare*; health is no health without Christ, but a *curse*; peace and pleasure are not themselves without God, *but poyson*; thy good parts are *thy bane*, thy *money* is thy *vengeance*, thy goods are a *witnesse* against thee without Christ. If thou beest not in Christ, if not a new creature, one day thou shalt curse that ever thou wert borne, and therefore much more shalt thou curse that ever thou had means, or maintenance, or life, or health, or any thing; the more thou hadst of these blessings, if Christ be not with them, as he is not, if thou beest not a new creature, I say, if Christ be not in them, the blessings are not themselves; they have not the good that is in them without Christ. *David* had a *Castle*, and a *Buckler*, and a *Horne*, but they were not themselves without God. *Lord thou art my Castle, and my Buckler, and the Horne of my salvation.* *David* had a servant to make his bed in his sickneſse, but to let us know that this blessing was not it selfe without God, he puts the phrase upon God, *who made his bed in his sickneſse*: no blessing is it selfe without Christ, or without God. He hath all the goodneſse that is in it. The Heathens have a pretty phrase, whereby they set out a happy man, *Undecunque Deus, When God is every way about him*; about him in his meanes and his riches, about him in his house & in his goods, about him in his friends and acquaintance, about him in his pleasure and mirth: he is not happy unleſse God be in every thing that is about him; they are but the carkasses of good, if God be not in them. Thus ye see we must set our affections on God.

Here

Here then we are taught, *That it is blessing of God that we have affections* implanted in our hearts. For how could they be set upon God, if it were no a blessing that we have them? There is a main controversie between the Philosophers, the Stoicks, and the Peripatetiques, concerning the affections: the Stoicks do stifly maintain, that it is an evill to have any affections at all: and therefore *Zeno* defines the affections to be unnaturall stirrings of the heart, averse from right reason, which is falſe; for this is the definition of affections, as they are corrupt, and not as they are affections: the affections in themselves are not sinfull.

Use.
It is a blessing of God that we have affections.

Apud Cic. Tusc. l. 4.

The affections are not in themselves sinfull.

First, because *Adam & Eve had affections in innocency.* If the affections were al sinful in themselves, *Adam* and *Eve* in their innocency could not have had them, for they were created without sin: but they were created with affections, as love, and joy, and delight, and hope, and fear, and the like. Before *Eve* ever sinned, we see plainly she was afraid to eat of the forbidden fruit; indeed when the Devill had ripened his temptation, then she went fearlesly on for to eat it; but when the Devill assaulted her at the first, O sayes she, *We may not eat of it, lest we die, Gen.* 3 3. Lo she was afraid for to eat it at first. I confesse before the fall, may be they had not all the affections in act, because there were no objects for all the affections to worke on; they had nothing to grieve for, nothing to be angry at, nothing to despair of; but for my part, I thinke they had distinct objects to worke on, though not in themselves, for they had not sinned as yet, yet they had distinct objects in the world for all

1. *Because Adam and Eue had affections in innocency.*

their affections to worke on, for ſhould they not grieve to ſee God diſhonoured by the fall of the Angels? ſhould they not hate and abhorre backſliding from God? though there were none in themſelves, nevertheleſſe the affections of feare and hatred were given them to keep away ſinne and apoſtaſie from God. Now if the affections were in *Adam* in innocency, they could not bee ſinfull in themſelves.

2. Becauſe Chriſt took our affections upon him.

Secondly, becauſe *Chriſt tooke our affections upon him*, If the affections were ſinfull in themſelves, he could not take our affections upon him; for he was made like unto us, ſinne only excepted: and therefore if the affections were ſinnes, hee could not have taken our affections; but hee did take them, as the Goſpell doth abundantly ſhew. He had our affection of joy, *Ieſus rejoyced in Spirit*, and ſaid, *I thanke thee O Father, &c. Luke* 10. 23. He had our affection of ſorrow, *My ſoule is exceeding ſorrowfull unto death, Math.* 26.38. He had our affection of anger: Hee looked round about on them *with anger*, being grieved at their hardneſſe of heart, *Marke* 3.5. He had our affection of deſire, *with deſire* I have deſired to eat this Paſſeover with you before I ſuffer, *Luke*.22. 15. And ſo of the reſt. If Chriſt tooke our affections upon him, our affections are not ſinfull in themſelves. Nay, he did not onely as the Son of man take our primitive affections, as we are men, but he was *Ben Enoſh*, he was the ſon of fraile man, *Pſal.*8.5. And he tooke our *miſerabiles affectiones*, our affections of infirmity upon him; I doe not meane the affections of ſinfull infirmity, for he knew no ſin: but I meane the affections of our frailty and infirmity, as feare, and fellow-feeling,

and

and the like. We have not a High Priest, which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin, *Heb.* 4.15. This then is an undeniable argument, that the affections are not sinful in themselves, because Christ did assume them.

Thirdly, because *the Lord does command us to be angry*. Be angry and sin not, sayes he, hee commands us to *grieve* and be sorry for our sins. *Therefore also now saith the Lord, turne ye even to mee with all your heart, and with fasting, and with weeping, and with mourning, Ioel* 2.12. He commands us to *feare*. Work out your salvation with feare and trembling; passe the time of your sojourning here in feare. Be not high minded but feare. *I will forewarne you*, sayes Christ, *whom yee shall feare, feare him which after he hath killed, hath power to cast into hell, yea, I say unto you, feare him, Luke* 12.5. He commands us to be ashamed of our evill doings, and is offended if we be not; thou hast a whores forehead, and refusest to *be ashamed, Ier.* 3.3. If the affections were sinfull in themselves, the Lord wold not command us to shew our affections on this wise; it's true, they are sinfully used, and corruptly perverted among men, the more is the pity, but they are not so in themselves. Neither doe I deny but there be some naturall affections, that are naturally now, as corrupt nature does stand, *that be sinfull in themselves, as envy* and *malice*, and the like; which never can be regulated, nor guided by any moderation, but are quite to be rooted out: but these affections are not properly naturall, they are no otherwise naturall then Lice and Vermine are naturall to Carrion, then filthy and *noysome weeds* are naturall to a cur-

3. *Because God doth command the use of affections.*

ἐκ ἐπιδόσεως [illegible] μεσότητα. [illegible] *Arist. Lib.* 1.2 c.6.

sed ground; these must be utterly rooted up and stubb'd out of our hearts, because to speak properly they are unnaturall affections and sinfull in themselves, but our naturall affections are not sinfull in themselves. Nay more, let me tell you, the affections are not onely not sinfull, but it is an infinite blessing of God, that God hath given us affections. First, because if we had no affections *at all, we should be like stocks and like senslesse stones.* The Philosopher was in a doubt, whether *Brutus* were not a blocke or a brute, because hee had no affection at all to his owne children, whom hee could see murthered before him with dry eyes. The Lord himselfe counts that man a very block that hath no affection in his heart. Have ye no regard, all ye that passe by? behold and see if there were any sorrow *like my sorrow*, *Lament* 1.12 (q.d.) What are ye such blocks and stupid stocks, that ye can shew no affections at my sorrow? And therefore it's reckoned among the symptomes of a heart that is desperate, hardened, not to bee affected with any thing: to heare the Word, and not to be affected therewith, to pray unto God, and not to be affected with Gods presence; to be in affliction, and not to be affected with remorse. I say, this is a symptome of a hard heart. And therefore it is a blessing of God that a man hath affections within him. Secondly, because as *Plutarch* the very Heathen observes, were it not *for our affections, our nature would bee lazie and idle*, ὥσπερ κυβερνήτης πνεύμα[illegible] ἐπιλειπόντος, Like a Pilot at sea *without wind*; also the ship would goe slowly, were there no wind stirring to drive it. So the affections, sayes he, to the soule, as the wind to the sailes of

Reasons why affections are necessarie.

1. Because without affections we should be like stocks.

2. Because without affections we should be lazie and idle.

I. de vertute morum, in fine.

ſhip; as the ſhip could not ſaile apace without winds, ſo the ſoule would go ſlowly about any thing, if the affections did not carry it. When *Davids* affections were hampered about with worldly feares, feares of his enemies, and griefs at his perſecutions which he ſuffered, he went ſlowly on in obedience, but as ſoone as his ſailes were up, then he ran like a ſhip in the ſea with a great wind, *I will rũnne the way of thy Commandements, when thou ſhalt enlarge my heart*, *Pſal.* 119. 32. As ſoone as God would helpe him to ſpread the ſailes of his heart, and enlarge his affections, then he would run like a fleet pinnace in the Seas. *I will then runne the way of thy Commandements*, ſayes hee; this is an infinite mercy of God, who ſeeing how dull we are unto good, how ſlack to good duties, how ſlow to holy performances, vouchſafes us theſe winds and theſe ſailes for to carry us, καθάπερ ὄρμημα τοῦ λογισμοῦ καὶ ὄχημα τὰ πάθη, ſaies the ſame Philoſopher. The affections are like wheeles, and like Chariots unto reaſon. If a mans reaſon be never ſo good, he knowes hee is bound to repent, and be godly, and obey; yet if he have no affections thereto, he goes *like a Chariot without wheeles*; he goes without force, he cannot go at all; but if he have affections thereto, the affections are like wheeles, and like horſes to carry him amaine. *Draw me*, ſayes the Chriſtian ſoule unto Chriſt, *draw me, and I will runne after thee*, *Cant.* 1. 4. She prayes that Chriſt would draw her by the affections of love, for ſhe ſpeaks of love; the virgins love thee, ſaies ſhe, *V.* 3. Draw me with thy love too, and then I ſhall run after thee, like the Chariots of *Aminadab*, that is, drawne by quicke Horſes: ſhe would runne as with wheeles unto

Plutarch. ubi ſupra.

Christ, if her affections did once carry her. As *Cicero* sayes of the affections of anger, it is *cos fortitudinis*, it is the whetstone to valour; so I may say of all the affections, they are all *whetstones to good*, if a man have any grace. Hast thou *love?* it is a whetstone to obedience; hast thou *grieve?* it is a whetstone to repentance, hast thou *anger?* it is a whetstone to zeale, &c. What is the reason men come so slowly on unto good? the reason is this, because their affections stand another way. Men repent but slowly, and amend their lives but slowly, increase in grace but slowly; why? this is the cause, their affections are to the world; they run on in their pleasures and their vanities, they run on in their earthly imployments, and businesses; why? their affections are thereto. O beloved, it is an infinite mercy of God, that we have affections given us of God, for these may quicken our dulnesse unto grace Thirdly, because *the affections are good chanels for grace to run downe in.* Be there never so full a fountaine of good water, yet if it have not a chanell to run all along in, the fountaine may be ever a bubling, but it choaketh it selfe for want of a chanell. So though God should put never so much grace into thy heart, yet if it should have no chanell to run downe in, it would smother it selfe. Now God hath given thee affections like chanels, for grace to run downe in. Art thou *covetous* and full of desires? what a fine chanell is that for grace to run downe in? it is the easier for thee to covet the best things: art thou of a *cholerick* and *angry* constitution? what a fine chanell is that for zeale to Gods glory to run downe in? it is the easier for thee to be zealous in Gods worship: art thou *melancholy*

3. *Because affections are good chanels of grace.*

aup

and of a ſad diſpoſition? what a fine chanell is that for repentance to run downe in? it is the eaſier for thee to deſpiſe the vaine pleaſures of the world, and to ſorrow for ſin: art thou merry and of a cheerfull nature? what a fine chanell is this for delight in the Lord to run downe in? it is the eaſier for thee to joy in the Holy Ghoſt; art thou *fearefull* and of a timorous ſpirit? what a fine chanell is that for feare of Gods judgements and truth to run downe in? it is the eaſier for thee to tremble before God, and feare to offend him. *Solomon* was ful of the affections of *love*, it is true; he let luſt after women, and uncleanneſſe, a while run downe in that chanell, but when grace and repentance recovered his ſoule, what an excellent chanell was it for love unto Chriſt to run downe in? Never was there ſuch a love ſong to Chriſt, as the *Canticles*, ſince the creation of the world to this day; and therefore it is called, *Canticum Canticorum*, *The ſong of ſongs*, *Cant.* 1. 1. Certainly *Jeremy* was a man of *a ſad conſtitution*, but ſee what an advantage this bent of affection was to him, it was a chanell for ſpirituall ſadneſſe to runne downe in. *Oh that my head were waters, and mine eyes a fountaine of teares, to weep day and night for the ſlaine of the daughter of my people*, *Ier.* 9. 1. The woman in the Goſpell which was a ſinner, a whore in plaine tearmes, one bewitched with the affections of love to her lovers; as ſoone as ever any grace did looke into her heart, ſee how theſe affections did advantage her. She loved our Saviour more affectionately than S. *Peter* himſelfe, *She loved much*, ſayes the Text, *Luke* 7. 47. Before no queſtion but ſhe was full of her whoriſh and ſtrumpet-like teares; now the chanell was turned,

ſhe

ſhe waſht Chriſts feet with her teares, and wip't them with the haire of her head: and ſhe loved much, ſaies the Text. It is ſuch an admirable advantage to be full of affections, that the *Lacedemonian* Schoolmaſter thought that if he had a young ſcholar full of affections, full of ſhamefaſtneſſe, and full of feare, and full of cheerfulneſſe, ποιήσω αὐτ' ἀχρεῖσθαι τοῖς αἰσχροῖς, &c. He thought it was eaſie for him to make him aſhamed of all filthineſſe, and delighted in goodneſſe, and fearefull to doe evill. I am not of his minde, but this I am though, he hath an exceeding good advantage to do it. If a man have ſpent his affections upon ſin, and eaten out the heart of his affections upon vanity; or if a man have no affections at all, as ſome have but few, *a man ſhall as ſoone work on a beaſt as ſuch a man.* Nay if grace ſhould come in into ſuch a man, alas, he ſhall never be able to come to much good; if beſt come to the beſt, he ſhall have infinite adoe to do any duty without woful dulneſſe and ſenſleſneſſe; it is an admirable bleſſing that God gives unto men, to give them affections, and therefore the Stoicks are infinitely too blame to cry out of the affections as if they were evill in themſelves. To ſpeak truly and rightly of the Stoicks, I do not thinke the Stoicks were ever ſo ſottiſh as to meane ſo; but their intent as *Auſtin* ſayes of them, was, to pare off the affections that are evill, and to rule the affections that are naturall: and therefore it was that they declaim'd ſo bitterly againſt the affections. You ſee now by this Text I have choſen, that the affections are great gifts of the Lord, for how could the Apoſtle command us to ſet our affections upon God, if the affections were evill in themſelves?

Nay

Nay it followes from henee, that it is a great blessing of God, that we have any affections at all, that we may set them upon God.

The V. Sermon.

Colos. 3. 2.

Set your affections on things that are above, &c.

THe Christians of the Primitive Church had learnt this lesson very well, to set their affections on Gods Kingdome, they were often thinking of it, often speaking of it, in the companies they came in, they would be discoursing of it, insomuch that the fooliſh heathen hearing them talking so often of a Kingdome, tooke them for affecters of Kingdomes, and accused them of aspiring to be Kings, ὑμεῖς οὐρανοῦ βασιλείαν προσδοκῶντες ἡμᾶς, ἀνθρωπίνην οἰόμενοι λέγειν ἡμᾶς βασιλείαν, sayes *Iustine Martyr.* Yee heare, sayes hee, that wee expect for a Kingdome. Yee imagine wee looke after humane Kingdomes. No, no, sayes hee, wee meane the Kingdome with God and with Christ in Heaven above. Their affections were much there; Yee have heard beloved, the necessity of this duty, that wee must set our affections upon God and his Kingdome, and grace.

Apol. 2. pro Christian ad Antonin.

Yee

Yee have heard the reasons why we must doe so: for the use of the point, yee have heard a confutation of the *Stoikes*, that teach a vacuity of affections, and say the affections are all evill in themselves. They cannot be evill in themselves, because wee must set them upon God: were they evill in themselves, it were unlawfull to set them upon God. But it is not onely not unlawfull, but also it is very necessary to set our affections upon God. O this is a hard duty to our corrupt flesh, and so yee shall finde it, to set your affections on God. There be many lets that hinder us from so doing.

The first impediment that hinders setting the affections on God, because it is an hard thing to turne an antipathy or sympathy

First, because it is a very hard thing to turne an antipathy or a sympathy; our hearts are so deeply affected with the things of the world, as that they *have a sympathy with them*, and an *antipathy against a removall* there from. When the affections are deep set with or against, they prove to be sympathies and antipathies, which are infinitely hard to be changed. The Philosophers call them *occulta qualitates, hidden qualities*, no reason can be given of them. No man can give a reason why the load-stone should bee so deeply affected with iron, as to draw it unto it. It hath a sympathy with it; the wilde Bull hath a sympathy with a fig-tree; nothing can tame him but it; the Elme hath a sympathy with the Vine: the Vine hath a sympathy with the Olive. No man can give a reason, why it should be so. So beloved, our deep affections are the sympathies of our hearts; and therefore seeing they are set to the things of the world, they are hardly removed. No reason, scarce any reason can sever them. *Demas* when he set his love upon the

he world, the text ſayes hee forſooke *Paul*, and hee embraced this preſent world, *Demas hath forſaken mee, and embraced this preſent world*, 2 *Tim.*4.10. Wee tranſlate it, hee loved this preſent world, but the word ſignifies, and ſo other tranſlations render it, he embraced this preſent World; that is, the affections of his heart had a ſympathie with it, as the Ive with the Elme, hee embraced it. S. *Paul* could not hold him, no reaſon could withhold him, hee had a ſympathy with it. Now when the heart hath a ſympathy with the things of the World, it muſt needs have an antipathy at grace; the *proud man* hath an antipathy at the parting with that which hee prides in; the *revengefull man* hath an antipathy at the putting up of an injury. *The ſtubborne man* hath an antipathy at a ſound reproofe, hee cannot endure to be ſharply rebuk't for his ſins. As ſome men, (ſuffer a homely ſimilitude) ſome men may have an antipathy with Cheeſe, they will goe out of the roome where it is. As the mullet hath an antipathy with the Pike; the Coleworts have an antipathy with the Vine; theyle die rather than grow together. So men are vext to bee urbed of their luſts. The affections are the ſympathies and the antipathies of the heart, and therore it's very hard to remove, it will coſt thee a mighty deale of labour to pull off thine affections rom all the things in the world, and to ſet them pon God. Secondly, it's a hard thing to work on he heart, when the heart is bewitcht. The affections are *the bewitchings of the heart*: when the hart ath once ſet its affections on the things of the Vorld, its even quite bewitched therewith. ooliſh people talke much of bewitchings; Brethren

2. *The ſecond impediment. Becauſe affections are the bewitchings of the heart.*

thren let me tell you, here's a bewitching yee little consider. Your affections bewitch you. O foolish *Galatians, who hath bewitched you, that yee should not* obey the truth? *Gal.* 3. 1. δαίμονα ἐπήρεια, sayes S. *Chrysostome*; this is the bewitching of the Devill; the false Apostles had wrought upon the *Galatians* affections, and drawne them from the truth, and now when their affections were set on't, the Apostle sayes they were bewitcht. The affections, when once they are up about a thing that is earthly or carnall, they are like a company of Devils in Hell to bewitch one: there be abundance of bewitchings in nature. The Bird *Galgalus*, if she see a man that is sick of the Jaundize, the man recovers, and shee is so bewitched therewith that shee dyeth. If a Toad bee seene by the Wesill to gape, the Wesill is so bewitched, that shee gives up her selfe to be devoured: but of all the bewitchings in the World, the bewitching of the affections are the most dangerous. *Eucilides* was in so deepe an affection to his owne beauty, that hee was bewitcht with it: were not *Sampsons* affections bewitched with *Delilah*? were not *Herods* affections bewitcht with *Herodias*? were not *Iudas* his affections bewitcht with thirty pence againe, that for it he should deny his owne Master? S. *Paul* tels the *Galatians* their affections were bewitcht. S. *Hierome* thinks verily the Devill was in them. The *Drunkard is bewitcht* with his Cuppes; the *Adulterer* with his whore, the angry man with his choler, the vaine man with his vanities, the *carnall man* with his flesh; that will damn their own souls, rather than be new Creatures. Beloved, are not ye bewitched

Plutarch, sympos. l. 5. c. 7. Heliodor. l. 3. Hist. 2. Del Rio disq. mag. l. 1. c. 3.

in your ſins, when all the preaching and teaching and warning, yee have had, cannot yet turne you from your ſinnes unto God, to ſet your affections above? this is a grievous let that ſends millions to Hell, their affections bewitch them. Yee need no Devils to tempt you to ſinne: if your affections be once ſet on't, theyle bewitch you as bad as any Devill can bewitch you. Nay, the Devill cannot bewitch you to ſin, but onely by your affections. If ever thou ſave thy ſoule, thou ſhalt finde it a great taske to unbewitch thine affections, to ſet them upon grace.

The third impediment

Thirdly, another let is, that as the affections are the bewitchings of the heart, ſo they are the *eſtimations of the heart*. If the thing be not good enough to be affected, which the affections are ſet on, they eſteeme it to be. *Quiſquis amat ranam, ranam putat eſſe Dianam.* Many of you know the old proverb. If a man ſhould ſet his affections on a frogge, there's little goodneſſe in a Frogge, why it ſhould be affected; but if a man ſhould ſet his affections on a Frogge, hee would eſteeme it as comely, as another would *Diana*. The affections if they bee ſet upon vanity, they doe utterly beſot one. Looke upon the *Drunkard*, hee thinkes it's a fine life to bee potting and piping in an Ale-houſe. Which a man in his wits knowes to be baſe, and brutiſh, and helliſh. Looke upon the *vaine Gentleman*, hee thinkes it a fine life to be hunting and gambalding and bragging and flanting, and challenging, and to be ſird and to bee worſhipt at every word. Which a wiſe man knowes to be foppiſh, and fooliſh, and devilliſh. The *affections blinde the judgement, and* befoole the underſtanding

3. *Becauſe affections are the eſtimations of the heart.*

ing

ing, and make a man to defend himselfe in a course which in very deed will lead him to Hell. When the children of *Israel* had set their affections on their lusts; *Moses* thus speaks to them: Do yee thus requite the Lord, yee *foolish people, and unwise*! Is not hee thy father? &c. *Deut.* 32. 6. naturall affection would lead a childe to bee obedient to his father, and seeing their affections were crosse set, the Lord calls them a foolish people. Their sinfull affections did besot them and befoole them. *Samosatenus* was so besotted with the love of a certain woman, that he forsook his faith and religion for her. I read of a pretty parable to this purpose. When *Ulysses* had left his men with *Circe* the witch, shee changed them all into diverse sorts of beasts, Dogs, Swine, Lyons, Tygers. *Ulysses* complayned shee had done him great wrong for changing his men into beasts on that fashion: wrong, sayes shee? I have not done thee nor them any wrong. Doe but aske them now whether they doe not like the condition they are in. So *Ulysses* demanded first of the Hog, whether he would be a man again or not. Hee answered no, by no meanes; For now he could fill his belly and ly downe on the dunghill and sleep. And so hee demanded of the rest, and they all save only the Elephant, they all replyed they had rather be beasts as now they were. This parable is made to shew how the carnall affections besot one, to esteeme the pleasures of sinne, the gaines and profits and beggerly things of the World, and prefer them before holinesse, and righteousnesse, and pureneſse, and strictnesse of living. Or his affections besot him in a *love-locke*, or long hair

chrys. hom. 7 in Iohan.

aire, that he cannot be perſwaded to ſhave it
ff: another his affections beſot him *in a Tobac-*
o pipe, another in a filthy gotten *cuſtome*, another
ſome other baſe haunt of the heart, all the
eaching under Heaven cannot diſſwade them,
herefore they do ſo eſteem them and prize them,
nd thinke they are ſo pleaſing: a noble minded
hriſtian would wonder how it's poſſible they
an ſo.

Fourthly, another let is, that as the affections
e the eſtimations of the heart, ſo they are the
moſt naturall temperaments of the heart. Spiritu-
l and heavenly affections are the good temper
f the heart, and carnall or earthly affections are
he evill temper of the heart, and therefore it's
ard to change ones affections, becauſe the heart
ſelfe muſt be taken a peeces as it were, if one
would alter his affections. An earthly heart is not
right ſoyle for the ſpirituall plants to grow in.
Gardners have daily experience, what a coile they
ve to keep an herb from dying in their gar-
ens, when the garden is not a right ſoyle for it:
hey are faine for to dig it, and dreſſe it, and wa-
er it, and tend it, yet ſcarce will it grow there
hen it is not a right ſoyle for it. Men muſt get
hemſelves new hearts and new mindes, if ever
hey would have their affections renewed. Faſhi-
n not your ſelves to the world, ſayes the Apo-
le, *but be ye transformed by the renewing of your*
inde, Ro. 12.2. Unleſſe your minde be renewed,
e can never ſpy a pleaſing faſhion of the world,
ut O your affections will be to it. When *David*
ad miſplaced his affections on *Bathſheda* ano-
her mans wife, and his affections had been mad
pon adultery, and on murther, what does he do?

4. *The affections are the moſt naturall temperaments of the heart.*

Hee goes to God in prayer for a new heart, hee could never have new affections elſe; *Create in me a cleane heart, O God, and renew a right ſpirit within me*, Pſal. 51.10. He could not get new affections, till he had gotten a new heart. This is a miſerable impediment that lets multitudes of men and of women from ſetting their affections upon God; becauſe their hearts are not a right ſoyle for ſuch affections as theſe. May be they trim their affections, as the very heathens have done with morality; as a Barber trims and ſhaves a mans head, but the haire growes againe, becauſe the head is the haires ſoyle. So the carnall affections will grow againe: ſpirituall and heavenly affections will not grow there, for the heart is not a right ſoyle: and this is a ſhrewd let, and you muſt labour continually to remove it.

And therefore, before I helpe you with means how to ſet your affections on God, let me give you theſe two grounds.

1. ground. *We cannot ſet our affections on God, unleſſe we have a new heart.*

Firſt, you muſt have this ſame new heart otherwiſe ye cannot ſet your affections on God. For there is a heart that will ſet its affections on God, and there is a heart that will not. The Lord wiſhes his people to have the former kinde of heart, the heart that will ſet its affections on God, *O that there were ſuch a heart in them, that they would feare me, and keepe my Commandments alwayes*, Deut. 5. 29. There is ſuch a heart beloved, O that we had it; I ſay, there is ſuch a heart that will feare God, and ſet all its affections on God; and ſuch a heart ye muſt get, or elſe it is in vaine to command you this duty: all the Sermons (ye ſee) are in vain, that ye have heard to this day; all the exhortations and admonitions ye have

have had since ye were, ye see plainly they are in vaine to many of you: as your affections were earthly twenty years agoe, so they are still; as they were carnall and worldly heretofore, so they are still; your hearts are the same hearts, your hearts are starke naught, and therefore your affections cannot sore up unto God. Ye can have no quick affections in prayer, no melting affections at the word. The Sabbath comes, but your affections are not on it: a Sacrament comes, but what poore affections you have to it, your consciences may witnesse. Yee sit in your shops; or ye follow your callings, or yee goe about your earthly imployments, and your affections are below; στρουθιον ἢ τέλα δεδεμένον, sayes *Maximus*, the Sparrowes foot is bound with a cord, she cannot flye up unto God. Your hearts are not spirituall, and this is the cause your affections are so carnall. Peradventure *ye lop off* now and then some part of your carnall affections, as *Tarquinius* lopt off the heads of his poppies, but ye doe *not cut up the roots*. It may be ye go about to heave up your affections in good duties sometimes, as the key lifts up the spring in the lock, but the key is no sooner turn'd but downe goes the spring, so downe go your affections presently againe. And therefore I premise this as a first ground, ye can never set your affections on God, till ye have gotten new hearts.

est similitudo Angeli Politiani, de ira sed paulo secus applicat.

The second ground is this, *Ye can never set your affections upon God, unlesse you feed upon Christ by faith.* If ever the soule feed upon Christ by faith, it cannot but set its affections upon God. I remember an invention of Queene *Artemisia*, who when her husband *Mausolus* was dead, not knowing how to keepe him fresh in her affections as

1. Ground. Nor unlesse we feed on Christ.

long as she lived, she caused her husband *Mausolus* his body to be turned into ashes, and mingled them in her drinke; so she buried her husband in her bowels, and this way she tooke to keepe her affections fresh unto him. This indeed was unnaturall in her, to eat and drinke her owne husband; but faith teacheth us to *feed upon the Lord Iesus Christ*; this will take off our affections from the world, we shall never hunger after the world more, nor thirst after the things of this life more, if ever we feed upon him. I am the bread of life, sayes Christ. Hee that *commeth to me shall never hunger, and he that beleeveth on me shall never thirst, Iohn.6.35.* If ever we beleeve the sweetnesse of the promises of Christ, the pleasantnesse of the commandements of Christ, the preciousnesse of the graces of Christ, and the love of Christ, and the benefit of Christ, our affections will be to him. Nothing can take off thy affections from the world but faith in Christ. He that beleeveth in Christ cannot set his affections on the world. Can a man set his affections upon the world, when he verily beleeves it to be drosse and dung in comparison of Christ? Can he set his affections upon earthly pleasure, that beleeves it is madnesse? It is certaine, men never beleeved in Christ since they were borne, that set their affections upon the things of the world; they have not one dram of Christ. Christ is altogether lovely, *Cant.5.16. He is all love*, one that commands the affections. Thou beleevest in the world and not in Christ, if thou set thine affections upon any other but Christ. Thou beleevest thou canst have pleasure and delight in something beside Christ, profits and gaines in something beside

side Christ; ease, and content, and comfort in something beside Christ; if thou set thine affections upon any thing beside Christ, Alas, thou canst never set thine affections upon Christ: as long as thou beleevest not onely in Christ If thine earthly affections transport thee to be earthly, flye under the wing of Christ, as Chickens under the wing of the Hen, lest the Kite devour them. These are the two Grounds that I give you. First, ye must have new hearts; and secondly, ye must be beleevers in Christ, or else ye cannot set your affections upon God.

Meanes to set your affections on God.

The foundation being layd, let me now help you with some meanes to set your affections on God. I could help you to abundance of meanes, but I desire to help you to such meanes as are easier to use, then to set your affections on God. For if they be not easier than this duty, they cannot properly be said to be helpes to this duty.

First, pray to God to gather up your affections from the things of the world.

The first then is this, often *pray to God that hee would gather up our affections* from the things of the world, and unite them unto him. Our hearts are divided and scattered up and downe among the things of the world. Carnall friends have some of your affections; our gaines, and our livings, and our maintenance, have other-some: our pleasures, and delights, and fleshly refreshments, have other-some; our earthly businesses, and cares, and imployments, our credit, and the like, these have abundance of our affections. Thus our hearts and affections are scattered up and downe among the things of the world; if ever we would have them set upon God, we must be frequent in prayer; that God would unite together our scattered hearts, to set our affections up-

on God. This was the practice of *David*, O Lord, sayes he, *unite my heart to feare thy name* *Psal.* 86. 11. His heart was scattered up and down in a thousand pieces. Some pieces of his affections run after one thing, some after another. And therefore he prayes God to unite his heart together, to feare his Name. If God would once gather up his heart from all its vain haunts, and unite it together; then he could set his affections, his feare, and his love, and his delight, and the rest upon Gods Name, *Ie junio passiones corporis, oratione pestes sanandæ sunt mentis*, sayes *Hierome*: as the affections of the body are to be healed by fasting, so the *Affections of the soule are to be healed by prayer*: as long as they are carnall, they are the plague and pestilence of the soule, and prayer must heale them. As Father *Latimer* said to good *Ridley*, pray, pray, O pray, pray; so may I say, Pray, pray, I beseech you, pray unto God evermore, again I say pray. I have not time enough to pray so often. I do pray in the morning and evening, but my businesses are so many, &c. This may be thou objectest. Not time enough, sayest thou? I inde out some odde times besides morning and evening; steale into some corner or other, belabour thy heart before God. O, sayest thou, I finde it a hard thing to stirre up mine affections, I am a very Stoick, πάνυ ἀπαθὴς I have no affection, I cannot compell mine affections to God. Canst thou not? but thou canst compell thy heart for to pray; thou canst tug and pull at thy heart in thy prayers, and this will fetch up thine affections. Prayer is not onely a mouth to beg Physicke, but also it is physick it selfe, whereby Christ cures the affections of the heart. The

Hierom. in Marcum.

poore

poore begger, the more he is driven to beg, the more affectionate he is in deſcribing his miſeries: you ſhall ſee ſome beggers to ſet forth their miſery, and cry ſo lamentably, as it would burſt a mans heart with pity and compaſſion, ones bowels would even yearne but to heare them. I doe not mean your lazie canting beggars, but diſtreſſed *Lazars* indeed. So beloved, pray; if ever thou be uſed to it, it *will ſcrue up thy heart*, and raiſe up thine affections exceedingly. I doe not meane that lazie hearted and canting kinde of praying of moſt wretches, that hath no more affection in it, than there is ſavour in the white of an Egge. But ſet thy ſelfe to prayer indeed, and by it Chriſt will quicken thine affections. Alas, thy heart is divided and ſcattered up and downe among the things of the World, and therefore ſtrive with God that hee would gather up all the pieces into one; thou muſt have all thine affections and all the pieces of thy heart gathered up into one, if thou wouldſt ſet them upon God. I will *give them one heart, that they may feare me* for ever, ſayes God, *Ier.* 32. 39. your heart and the affections of your heart are divided and ſcattered up and downe into a thouſand pieces, one upon one thing, another upon another; and God hath promiſed that he will gather up your hearts into one, and give you this ſame one heart, that yee may feare him and ſet all your affections upon him: Will yee miſſe ſuch a gracious promiſe as this for want of asking it, and begging it, and praying for it? this is the reaſon why men have ſuch earthly affections as they have, becauſe they are not frequent in prayer to God to be helped! Prayer is an excellent help to winde up your

affections to God. This is the first; often prayer to God.

2. *Light up a Candle in thy heart.*

The second is this, *Light up a candle in thy heart*, that it may see what to set thine affections on in God. Get knowledge of God, *ignoti nulla cupido*, Unknowne, unaffected; thine affections are unruly, and thou canst not rule them to Godward, yea but thou canst get knowledge. Knowledge will helpe thee exceedingly. The affections wee see plainly that come *nearest to reason*, are soonest of all ruled. And the affections that are *remotest from reason*, are more hard to be ruled. A man commonly will sooner rule his affections aright, then a woman or a child, because a man hath more reason. The Philosophers shew this by the example of a Horse or a Bull. A Horse is sooner tamed than a Fish, because a Horse is more capeable of knowledge and of reason; as naturall reason and knowledge can naturally rule the affections, so spirituall reason and knowledge, can spiritually rule the affections And therefore if thou wouldest rule thine affections aright to set them on God, labour to know God, every one that *loveth God knoweth God.* 1 *Ioh.* 4 7. Hee must needs know God that loveth God, for how can he set his affections of love upon God, if hee doe not know God? *knowing therefore the terrour of the Lord, we perswade men*, 2 *Cor.* 5. 11. S. *Paul* perswades the affections of the people, why? because hee knew the terror of the Lord, and hee was able to make them to know it too; and therefore hereby hee endeavored to perswade their affections to feare God and to serve him. *They that know thy Name, will put their trust in thee*, for thou never forsakest them that

that ſeek thee. *Pſal.*9.10. *David* ſpeakes peremptorily, they that know thy Name, they will place their hope, and their truſt, and their confidence and all their affections on thee. They will ſo certainly, if they know thee; if once they know what a good God thou art, how true of thy promiſe, how gratious to thy children, how ſure a friend thou art, never forſaking them that ſeeke thee. Hee concludes it poſitively, they that know God will ſet their affections on God. Can a covetous man know a rich purchaſe, and not have an affection to it? can a beggar know his almes is a hundred pounds, and have no affection to take it? as long as the woman of *Samaria* did not know Chriſt, ſhe ſtood pratling and wrangling and geering at Chriſt, ſhee had no affection neither to him nor the water of life that hee could give her, ſhe had more minde of her well, and her water-pot: though ſhe were in Chriſts company, yet becauſe ſhee did not know, ſhe never askt him a drop of grace, nor would ſhe give ſo much as a draught of her water to Chriſt. But what anſwer did hee make to her? *If thou kneweſt*, ſayes he, *who it is that ſaith* to thee, give me to drinke, thou wouldſt have asked of him, and hee would have given thee living water. *Ioh.*4.10. If thou hadſt known who I am, thine affections would have beene eagerer than they bee. Beloved, yee heare the word, and have no affection to tremble at it. Yee heare Gods Commandements, and have no affection to doe them, yee live in your ſins, many of you poore damned ſoules to this day, and ye have no affection to be humbled. Alas, alas, yee are blinde, and yee know not. But if yee had

known

known what a damnable case yee are in, what a word it is yee reject, whose Commandments they are which yee breake, whose blood it is yee contemne; If yee had knowne God and the truth that is of God, yee would have beene otherwise affected than yee are. *Occulta musices nullus respectus*, sayes *Suetonius*. Bee the musicke never so pleasing, yet if it be not knowne, none is affected therewith. Youle say yee doe know God; what doe? and have no more affections to obey the Commandments of God? yee lye in flat tearmes, sayes S. *Iohn. He that sayeth I know him, and keepes not his Commandments, is a lyar, and there is no truth in him.* 1 *Iohn* 2. 4. I confesse thou mayest know a many things about God, and never have thine affections set upon God to obey him; but this knowledge is in a reprobate, there's no truth in this knowledge. The truth is not in him, sayes the text. Knowledge may be in him, but the *truth of knowledge is not in* him. And if thou doest not know God, no mervaile though thine affections be not set on him. *Incognitum non amatur.* Unknown unkist, as we say. This is the second helpe to set our affections on God, to know God.

Suetonius.

3. *Occasion thine affections this way.*

The third is this, *Occasion thine affections this way.* Bee it never so hard to thy corrupt nature to set thine affections upon God, it is easier a great deale so give them frequent occasions to be set upon God. A theeviſh companion, may be, is afraid for to steale, least he should bee taken, yet if a booty doe ever and anon offer it selfe pretty handsomely and fairely and covertly unto him, then he will steale it.

Occasiones faciunt latrones.

Occasio facit furem, Occasion makes a filcher; the

the poſterne-doore maketh a theefe, as the proverbe is. That gives him an occaſion for his villany; as it is in evill, ſo alſo in good. Occaſion thine affections alwayes to good, at laſt they may take hold of it. Bee often thinking, and meditating, and remembring of God, let thy thoughts and meditations give occaſion to thy heart, in the end it may take it. The Apoſtle gives this as a reaſon why *Titus* was ſo well affected with the good people in *Corinth*, namely becauſe he thought of and remembred their obedience to God. His inward affection is the more abundant toward you, whileſt hee remembreth the obedience of you all, 2 *Cor.*7.15. if we would often *buſie our thoughts and remembrances about God*, this might winne our affections to God. Thou giveſt thine affections ſo many thouſand occaſions to bee ſet upon the things of this life, thy tongue is accuſtomed to ſpeake of little elſe, thine eare accuſtomed to heare little elſe, thy minde and thy memory accuſtomed to thinke of little elſe, thou giveſt thy heart ſo many occaſions to ſet its affections on the things of this life, that I wonder not thine affections are not ſet upon God. This is the reaſon why men are ſo touchy and ſo cholerick, and revengefull and envious and malicious; this is the reaſon why they are ſo apt to be overtaken with inordinate pleaſure, or covetous deſires, or carnall ſorrowes and griefes and the like, *they give their hearts occaſions* to bee ſo; they are not choice of their company, they are not wary of the beginnings of ſin, they entertaine too many thoughts of injuries and croſſes, and afflictions, and profits, and vanity in the World, many occaſions

casions they give to their hearts to set their affections thereon. The heart when it hath an occasion to sin, is like the wild-Asse in the Prophet: in her occasion who can turne her away? *Ier.* 2 24. The wild-Asse if shee have an occasion of lust, no body can turne her away from her lust, as *Tremelius* observes: occasion is a maine thing in matters either of sin or of grace. If *Peter* had not given his heart an *occasion* to bee tempted by being in the Hall, doubtlesse he would have beene better occupied then in denying his Master; if *David* had not given *occasion* to his lusts by looking carelessely from his roofe, for all that I know, he had beene at his prayers, when he was a whoring with *Uriah* his wife. If *Lot* had not given occasion to his flesh by drinking of Wine, he had been a blessing of God for his mercy the while hee was committing of incest. *Capilla'a est occasio*, Occasion hath a foretop, how easy is it to bee taken hold of! The *Galatians* are commanded that their liberty bee *not used as an occasion to the flesh. Gal.* 5.13. for as soone as the flesh hath an occasion offered, presently it's likely to take it. *Women must not give an occasion to the* Adversary to speake reproachfully, 1 *Tim.* 5.14. Let no man put a stumbling blocke or *an occasion to fall in his* brothers way. *Rom.* 14. 13. Occasions to evill are all dangerous; as the flesh is ready to take all occasion to sinne, so the spirit to take an occasion to good. And therefore if thou wouldest set thine affections on God, give thy heart as many occasions that way as thou canst: keepe such *company as may* occasion thy heart to bee affected with Christ. Compose thy selfe to bee often

thinking

thinking and meditating of the Word, and of such things as may occasion thy heart to set its affections above. And when thy heart hath such occasions as these offered unto it, presse it and urge it to take *hold of the occasion. Premenda occasio*, saies *Horace*; good occasions are to bee prest upon. If thou wouldest make conscience of this duty, to occasion thine affections aright, they would be set quickly upon God. This is the third helpe, to set thine affections on God, give thine affections often occasion that way. *Horat.*

The fourth is this. *Let thine affections be often wooed to God*, never misse, if thou canst choose, the preaching of Gods Word: there is never a godly Minister but is Christs paranymph, he is a *friend of the Bridegroome. Ioh.* 3. 29. Whensoever he preaches, he comes on Christs errand to wooe thine affections to Christ. Christ does as a great Prince, that minding to marry a wife out of a farre Countrey, sends over his paranymphs to wooe for him, to get her affections, if it bee possible. So beloved, we that are Gods Ministers, we are Christs paranymphs, we preach to woo your affections to Christ. And therefore never misse the preaching of the word, its the wooing of your affections to Christ; they say, women love to be much wooed. Love then the preaching of the word, that wooes thee and wooes thee again and againe. O what infinite need hast thou of comming continually to the word; thine affections are infinitely coy; this they must have, and that they must have. Like a vaine Damosell, she must have her geegawes, and her fashions, she must have her pleasure and her will, and her life, and thus it must be, and so it shall be, if she

4. *Let thine affections be often wooed to God.*

marry

marry him, she will not have the man else. Hee hath such adoe to get her affections, either hee is too homely, or too base or too strict, or too ill-favoured, or too poore, or somewhat. Now may be he hath her, and then her thoughts change, then againe she is inclined, and then her affections are off. My brethren, so it is with our soules; our affections are to this and that and I know not what. If Christ will not let them have their pleasures and their ease and their profits, and their vanities, Christ is not for them. They must have the credit in the world, theyle not be mocked at for puritans and for hypocrites, theyle not deny father nor mother, nor selfe, nor any of these things, they are loth to bee held in so strictly, as Christ does indent. But Christ will not marry us, unlesse our affections bee wholly upon him. *Blessed is hee that is not offended in me.* Many are offended at the preciseneſse of his word, many at the bitterneſse of the Crosse, many at the shame of the world, they are offended in Christ, their affections are quite against these things. They are unwilling to be alwayes a talking of sermons and of Heaven, to be alwayes a wracking their thoughts about their sins, and about repentance and faith, to be hated of all men, to goe through tribulations and persecutions for the Gospels sake, to part with their customes, and their own naturall inclinations and their lusts, their affections are against these conditions. O it's wondrous hard to wooe the affections of the heart unto Christ. And doest thou thinke that Christ will marry thee till thine affections come downe to his conditions? will a man marry a woman whom he sees is contrary-hearted unto him?

lier inquieta tempestas in domo. A crosse wife is a tempest and a storme in a House. Come then continuall to the preaching of the word, if ever thou desire to have thine affections wrought on. Gods ministers are Christs paranymphs, they preach for this purpose to wooe thine affections to Christ. If there be any one Sermon, that thou refusest to be at when thou maiest, thy conscience tels thee thou mayest be at it, and wilt not, if there be any one Sermon I say that thou wilt not be at, thou rejectest Christs paranymphs. Like a crosse mayd, that when her suiter comes to her, he shall have no speech with her. Shee will not bee spoken with. O what a provoking is this unto Christ? if thou wilt not bee spoken with, take heed least the *Lord Iesus* abhorre for to own thee. Nay if she be so strange forsooth, let her keepe her affections for who's will, I scorne to wooe her any more. How long hath Christ woed your affections beloved, and yet hee's pleased to woe you Bring hither your affections, that here they may be wrought on. Frequent the Lords House, for here be Christs paranymphs: if ever your affections can be gotten, here they may be won some time or other. Many other meanes may be used to helpe you in this task, namely to set your affections on God. But these may suffice for the present. Set your affections on things that are above, and not on things that are on the Earth.

The

The VI. Sermon.

Colos. 3. 2.

Set your affections on things that are above, &c.

5. *To be sober & temperate in all things.*

THe fifth meanes to set our affections on God, *is to be sober, and temperate in all things.* For if we be not, our affections cannot stedfastly settle upon God. And this is the reason, why the Apostle joynes sobriety with Prayer. Prayer is a duty that requires most freedome of affections for God, and if it be not backt with sobriety, will soone be affectionlesse and deadish. *Be yee sober and watch unto prayer,* 1 *Pet.* 4. 7. *Titus* must exhort *young men to be sober minded, Tit.* 2. 6. Young mens affections, yee know, are more unruly than others, and therefore they had need of sobriety, otherwise their affections will be grievously exorbitant. If thou take any recreation, take it very soberly; one little game at bowles, one houres play at a shovel-board, or at Chesse, or the like, if thou doest not take heed, it is strange how it will dull thine affections to good duties; if thou follow thy businesse in the world, follow it soberly, be not over eager upon it, lest it blunt thine affections to Godward. If thou eat, and if thou drinke, if thou sleep, or if thou talke, what ever thou

thou doest, be sure to doe it soberly. Beware of the least excesse, lest thine affections be suddenly tickled therewith.

If thou let thine affections ramble upon too much in this kinde, they will quickly bee mad. Either to make thee drunken with the *cares of this life*, *Luke* 21.34. Or to be quite drunken with pride, *Isa.* 28.1. Drunken with pleasure, drunken with furie, and so forth. *All drunkennesse is not drunkennesse with drinke*, saith S. *Hierome*, *Amore & odio mens inebriatur*, sayeth he. A mans soule may be drunken with a passion, drunken with love, and drunken with hatred, and drunken with any other affection. Thus civill men, and sober men, as we call them, though they will never be drunk with wine, or with beer, yet they are drunkards in this sense; they are drunk with affections to other things in this life. A man may be drunken with sorrow, saies the Prophet, *Thou shalt be filled with drunkennesse* and with sorrow, *Ezek.* 23.33. That is, thou shalt be filled with sorrow, till thou art drunk with it againe. So a man may bee drunken with fear, *drink and be drunken*, spue, and fall, and rise no more, because of the sword which I will send among you, *Jer.* 25.27. That is, yee shall be drunken and reel to and fro with feare. A man may bee drunken with delights and with pleasures, and *drunken with security*: they are drunken, but not with wine, for the Lord hath powred out upon them the spirit of a deep sleep, *Isa.* 29.9,10. That is, ye are so secure, and so fast asleep in your lusts, as if he were dead drunk with security. Thus *all the affections may be drunk* with the things of this life. And therefore if ever we would have our affections to be right, let us bee

A man may be drunk with any passion.

Hier. com. in Ezek. ca. 44.

sober in all the things of the world. Yee desire food and raiment, there bound thine affections with sobriety, and be content: Ye love the world for the use that ye have of it, there limit your affections with sobriety, and use it as if ye used it not. Buy as if ye bought not, go to the markets and your Faires, as if ye went not: Sow, and reap, & gather in, as if ye did it not. And ye will needs be merry and *harmlesly jest* now and then, O be marvellously sparing and sober. Eating must be and drinking must be, and sleeping must be, and providing for your selves and your family must be: if ever ye love your own souls and salvation, be sparing and sober in these things, lest superfluity of affections step in in a moment: the devill is always a catching for his opportunities to deceive you: he is ever as a roaring Lion seeking by al means to devour you. *Be sober then and watch, for your adversary the devill walketh about seeking whom he may devour*, 1 *Pet.* 5.8. When a man is to fight with a stout enemy, will he go and make himselfe drunke, that his enemy may set upon him drunke? Ye had need to be sober, if it be to fight with the devill; if ever ye be *never so little overtake*, never so little giddie, then is the devil most busie. Temperance and sobriety hath a very good name in the Greek tongue, the Spirit of God cals it σωφροσυνη that is, *the keeper of the minde safe*, or the keeper of a man in his wits. Do so, otherwise thou shalt never be able to set thine affections on God. This is an admirable meahs to keep our affections in tune, to be sober in all things: to be sober-thoughted, and sober-hearted, and sober-minded, and sober mouthed, and sober-meated, and sober-clothed, and sober-imployed. The

is the fifth means to set our affections on God to be sober in all things.

The sixth is this, when we see how apt our affections are to flye out upon vanity, *to clip their wings of much of their lawfull liberty*; not onely to abstaine from things that are evil and unlawfull, but also to abstaine from many things that are lawfull. There bee a thousand lawfuls that thy heart does affect, which if thou doe not abridge thy selfe of, thou shalt never be able to set thine affections upon God. This rule *Socrates* the very Heathen observed; no man can be safe from falling into *unlawfuls*, but onely this man, saies he, that abstaines from many things that *are lawfull*. Its lawfull to drink strong drink; but for thee that art apt to over-desire it, it is dangerous. Its lawfull to go finely; but for thee that art apt to bee proud of it, *It is not safe to go to the utmost bounds of what is lawfull*. If thou usest the utmost of a thing that is lawfull, one step further is unlawfull. It is not wisdome to go to the utmost ridges of a rock, just at the brow of a high cliffe; though the ground thou goest on be sure, yet thy going is not sure: how soon mayest thou slip with thy foot? how soone may a giddinesse in the head come upon thee, and then thou break thy neck? Perhaps thou mayest go steady, yea, but perhaps not, but topple down on a sudden and be dashed to pieces. It was lawfull for *Dinah* to go forth, and to see the daughters of the land, but thus she fell to be ravisht and used like a whore, *Gen.* 34.1. It was lawfull for *Iehoshaphat to visit King Ahab*, but his using this lawfull visitation drew him to partake in some measure of his sins. It was lawfull for *Daniel* to eat the portion of meat that

Me ones. To clip the wings of our affections, by abstaining from much of our lawfull liberty.

Vid. hanc regulam apud Gregor. l. 5 moral & hom. 35. super evang.

the King gave him, but he would not, *Dan.*1. That very lawfull thing if he had used it, it would have defiled him. All these things are lawfull for me, sayest thou, yea, but all these things are not expedient; because if thou takest thy liberty in all things that are lawfull, thou wilt quickly be *a slave to thy lusts*, and under the power of inordinate affections. All things are lawfull for me, sayes the *Corinthian*, yea, but I will not be brought under the power of any, sayes S. *Paul*, 1 *Cor.* 6. 12. As if he had said, all things of this nature are lawfull, but I count it not expedient to use them for all that: why? because if I should take liberty in this kinde, I should be brought under the power of my sinfull affections. *Cavendi sunt affectus, ne illis nos ipsos subjiciamus*, sayes *Peter Martyr*. Take heed of thine affections, they will instantly inslave thee. Follow not thy pleasure so much as thou mayest, nor thy profits and earthly imployments so much as thou mayest; *drinke* not, and *sleepe* not, and *jest* not so much as thou mayest, for if thou doest, thine affections will be caught ere thou art aware. Many men and women, they will be enquiring and questioning, what, is not this lawfull? and is not this lawfull? Is it not lawfull to have a little recreation every day? Is it not lawfull to be merry, and to tell a merry tale, and to break a jest, now and then? Is it not lawfull to sell Ale? and keep a victualling-house? Is it not lawfull to weare such a geegaw? or to plat ones haire after such or such a fashion? These questions sound like the speeches of fooles that are likely to be gulled in their affections by Satan. For what though they be lawfull; I doe not deny they are lawfull; but the question is this, be

Pet. Mart.

they

they *safe and expedient* for thee, when thine affections are sure to bee needlesly a gogge upon these things? O doe not needlesly endanger thine affections, if ever thou mayest remedy it, σκόπει μὴ γένῃ ὁ δοῦλος τοῦ πάθους, sayes *Chrysost*. Look thou be not a slave of thine affections: thine affections itch after this and that, look thou doe curbe them: if thou doest not curbe them of many things that are lawfull, thou wilt never be able to set them upon God. This is the sixth means to set our affections on God, to clip their wings from flying upon the things here below.

Chrysost. in 1 Cor. 6. 12.

The seventh, is this, *to bee abundant in the exercises of godlinesse.* Wee must be abundant in prayer, and in all other exercises of godlinesse. When *Paul* had exhorted good *Timothy* to bee exercised in godlinesse, 1 *Tim.* 4. 7. in the next verse, he gives him a reason why he so exhorts him. Because sayes he, *godlinesse is profitable unto all things.* If godlinesse be profitable for all things, then certainly its profitable for this, to set our affections upon God. Abound then in good duties, abound in good conference, abound in reading good books, abound in good and gracious acquaintance, abound in godly meditations. This was *Davids* means whereby his affections came to be earnest upon God. *O how love I thy Law! it is my meditation continually. Psal.* 119. 97. his affections were even rapt up in his God, O how love I thy Law! he was not able to expresse how his affections were rapt. O how love I thy Law! How came they to be so? the reason was this. He was abundant in godly meditations; It is my meditation continually *Aboundance in any thing causes the affections to abound.*

7. Means. To be abundant in the exercise of godlinesse.

The voluptuous man is abundant in his pleasures, he abounds with his hunting, and hawking, and gaming, and merriments, and therefore his affections are abundantly set hereupon. The covetous man his minde abounds in thinking of the world, his memory abounds with remembring the things of the world, his tongue abounds in talking of such matters, his labours and his cares abound in this kind, and therefore his affections are aboundantly set upon these things. There is nothing makes the affections so excessive as abundance. Abound then in the exercises of Gods worship, if thou wouldest have thine affections to be abundant that way. Never thinke thou canst *pray enough, heare enough, speak holily enough*, examine thy soule enough, nor sanctify the Sabbath enough, never thinke thou canst reform enough, or doe any duty enough Men serve God as little as they dare, they pray and hold out in their prayers as little as they dare, they shew themselves for God as little as they dare. these mens affections can never bee upon God, because they love not to be abundant in good duties: thy heart is a great deep, *Psal.* 64. 6. It is not a little winding, or a little turning will fetch up a Bucket out of a deep Well. So the heart I say is a great deep, a little praying, and a little hearing, and a little amending will not fetch up the affections from this great deep unto God, no. Thou must bee abundant in goodnesse and in the duties of goodnesse, if thou wouldst have thine affections set upon God; provided always that thy heart bee renewed and quickened, otherwise abundance will cloy thee. The more thou prayest, the lesse affections thou wilt have; the more thou hearest, and the more thou spea-

full of Religion or of grace, the more formall thou wilt bee, thine affections will be leſſe ſet hereupon. O my brethren, this is a curſed craſis and diſpoſition of ſoule, *to bee ſpiritually cloyed in* this manner; abound and abound right, elſe its to ſmall purpoſe; if thou abound in good duties, and abound right, this will ſet thine affections upon God. Abound in a thing, and be the thing never ſo bad, it will ſoon command thine affections. Let a man be abundant in playing, drinking, or abundant though it be but in the taking of hot waters, I have known ſome their affections were ſo to it, that it killed them. Beloved abound then in good duties, this will take off thine affections from the world, and ſet them on God. This is the ſeventh means, to ſet our affections on God, to be abundant in the duties of holineſſe.

The eighth is this, *Labour to dive downe to the bottome of thine affections*: the ſweeteſt is at bottome as we ſay So the affections that are ſweeteſt to the heart are at bottome. And therefore dive down to the bottome and get up the bottome of thine affections, and ſet them upon God; thine affections are never ſet upon God, till them at the bottome are ſet upon God. A man may ſet the *ſhallow of his affections upon God*, when the bottome is ſet upon the things of the world There is many *a cloſe hypocrite*, hee thinks his affections to the world are now dead; but they are not dead: the Fox ſeems often to be dead, to ſeize the more cunningly on his prey. So the affections will ſeem to bee dead to the world, that ſo they may be the more cunning to feed upon the things of the world; they ſeem

8. *Dive down to the bottome of ſome affections.*

to bee dead, that is, the ſhallow of them ſeems ſo, but the bottome ſtill is alive to the world, that is not ſet upon God. Beloved, a man may ſet the *ſhallow* of his affections upon a thing, which the *bottome* of his affections does hate. See this in *Ammon*, his affections were to *Thamar*, and hee loved her. O hee would ſeem to bee ſicke for her. I, the ſhallow of his affections were to her, but anon out comes the bottome: when the bottome of his affections once did come out, then hee did hate her. Hee hated her worſe then he loved her. 2 *Sam.* 13. 15. dive down then to the bottome of thine affections, and labour with all might to get up the bottome, and ſet them upon God. Here's a man, hee hath good affections to repentance and amendment, good affections to bee godly and have grace; hee reformes much, and he profeſſes much: you would wonder to ſee this man a yeare hence to perſecute the Miniſter, and to oppoſe Gods people and make a mock of the power of Religion: but this you may ſee, if the bottome of his affections be not got up and ſet upon God. Get up the bottome, and ſet that upon God, or 'tis nothing.

There be three means to get up the bottome of thine affections, and ſet them upon God.

1. *Meanes to get up the bottome of the affections.*

1. *Be humbled after thy turning unto God.*

Firſt, *Bee humbled after all thy turning unto God*, this will get up the bottome of thine affections to God. A wicked man before he is turned unto God may bee humbled; as *Ahab* was humbled, and *Iuaas* was humbled, and *Pharaoh* too, and many other ſinners they are humbled before ever they have turned from their ſins. When once they have turned from their profaneſſe,

hee, and their impieties, then they begin to thinke well of themselves, now they are well, thinke they: indeed before ever they are turned, they may be humbled. Thus a drunkard and a whoremonger, may be humbled, thus a mocker and a prophane person may be humbled, their consciences may pull them by the throat as long as they live in these sins, and then their affections are stirred exceedingly: they may weep, and sigh and groane and tremble and be ashamed of their doings; they may be humbled thus before they are turned: but when they are once turned from these sins, then they begin to be quiet and secure, and to hope well. Alas, alas, the bottome is not up yet. But if thou wouldst get up the bottome of thine affections, be humbled after all thy turnings to God. So it was with good *Ephraim: Surely after that I was turned, I repented, and after* that I was instructed, I smote upon my thigh, I was ashamed, yea, even confounded, *Ier.* 31.19. *Ephraim* was humbled after that hee was turned. It was not before hee was turned, but after that he was turned, hee repented and was humbled. This got up the very bottome of his affections and all unto God. See how full of affections hee was. Hee smote upon his thigh, hee was in a holy rage at his owne soule, hee blushed, hee was ashamed, yea, hee was even smitten with confusion of face before God. All the bottome of his affections was up, *his zeale*, his *sorrow*, his *shame*, and the whole bottome of all came up then; because hee was thus humbled.

Secondly, *Keep no close lust, no corruption in secret unmortified.* As this is a meanes to get up all the bottom of our affections, and set them upon

2. *Keep no close lust unmortified.*

on God, so it is a signe too whether we doe so or no. For when a man is willing to be searcht, who may be was suspected of stealing, if hee be *willing to be searcht*, to have his pockets, and his house searcht, and his coffers searcht, and all his haunts searcht; Search mee, sayes hee, I have it not: He that is willing thus to be searcht, it is a signe hee hath not stollen it. So it was with the *Psalmist*; for having said that his affections were set upon God, and against them that were against God: hee bids God search him, and see if hee could find that it was contrarie. *Search me, O God,* and know my heart, or as some translations have it, and try the ground or the bottome of my heart, see if there be any way of wickednesse in mee, *Psal.* 139. 23, 24. As if hee had said: If I have any secret corruption that I favour my selfe in, I confesse the bottome of mine affections is rotten; but I am willing to be searcht; Search me, O God, and try the ground, or the bottome of my heart, and see if it be not so as I professe it to be; I say, as this is a meanes, so it is a signe too. A meanes it is to get up the bottome of the affections, and set them upon God. For as long as a man hath any secret lust, any bottome corruption which hee favours himselfe in, hee can never set the bottome of his affections upon God.

Ibid. v. 21, 22.

3. *Consider God will shame thee one day, if the bottome be not sound*

Thirdly, consider *God will shame thee one day, if the bottome bee not sound*; thou mayest have good affections for the while, and be held for a verie good Christian, and a forward Professour: but if thine affections bee not solid and sound at the bottome, God will shame thee. Though the *Apple* looke never so well, yet

if it bee not found at the roote, at last it will bee manifeſt. Though the Egge looke never ſo lovely, yet if it bee addle within, at laſt it ſhall appeare. God will unmask thee one day, and make it appeare thine affections were never right at the bottome. This *David* uſed as a meanes to provoke him to get a ſound heart at the bottome. *Let my heart be found in thy ſtatutes, that I be not aſhamed, Pſal.* 119.80. The affection of ſhame a man would be loth to be put to, and hee knew he ſhould be put to it ſome time or other, if hee were not found at the bottome. And therefore hee labours with God, that his heart might bee found in his ſtatutes, he was not content to have good affections that way, but he labours to have ſound and ſolid affections that might bee ſound at the bottome. That I be not aſhamed, ſayes he, what a ſhame will it bee to ſee thee a damned Goat at Chriſts left hand, that now art eſteemed a good Chriſtian? If thou beeſt not right at the bottome, ſo it will be. *Give mee leave to tell you one thing that occurred in an experience of mine owne.* I was once a ſaying to a Gentleman who was exceedingly affected at the Word, and profeſſed great love to my Miniſterie, and that hee would defend it, and make much of the Word. O (ſaid I) there be many that yet ſeeme verie forward to approve of the Word, and to defend it, &c. that when the Word comes to meet with their bosome ſins, and gives them no reſt in their conſciences, I feare me will ſet againſt Miniſter, and Word, and all ere it be long. O no, God forbid (ſayes hee) I were unworthy to live, if I ſhould doe ſo: Well, well (ſaid I) I pray God it may not be ſo as I ſay; but mark it, and peradventure

venture you shall see it with your eyes. Within one fortnight, this Gentleman that seemed to be such a friend at my first comming to the Parish, being met with in a Sermon, and feeling his sin (a sin I little imagined hee was guiltie of) to be reproved and condemned in the Pulpit, he never would be knowne to me more, but opposed me as long as I stayed there: hee was affected, but his affections were not sound at the bottome, and therefore he came to this shame: God grant it have humbled him by this time, if now hee be alive. It is a good rule in moralitie, *Affectus meliores se subjiciunt rationi*: The affections will faine a submission to right reason. It is true in Divinitie, the affections will seeme to submit unto grace, when they doe not. For as long as the bottome is not sound, they cannot be set truly upon God; they are nothing but flashes, like plushes of water after a showre, that are dryed up quickly. This is the eighth meanes to set our affections on God, to get up the bottome of our our affections, and set them on God.

Regula moralis.

It concernes us to use all these means.

Beloved, these are the meanes whereby yee may set your affections on God: now see how nearely it concernes you *to use all these meanes*, and to make conscience of this dutie, and this will appeare, if yee consider these two things.

1. Because the affections are the bonds of the soule.

First, *the affections are the bonds of the soule*, that is wicked, whereby it is fast bound unto sin: thou canst never repent nor be saved, as long as thine affections are not turned. Can a prisoner go that is fast bound in the stocks? Thine earthly & carnall affections fast bind thee in sin, if these bonds be not broken, thou canst never goe to God. When *Peter* saw a carnal affection in *Simon Ma-*

gus

gin the Sorcerer, presently he tels him, *I perceive thou art in the gall of bitternesse, and in the bond of iniquitie, Acts* 8.23. He does not say only, in iniquitie, but also in the bond of iniquitie: for his carnall affection was a bond, and hee was fast bound in his sins. The Prophet preaches hell and damnation against such men, and such women: for alas how can they get out, when they are bound and corded to their pleasures, and the things of the world? *Wo unto them that draw iniquity with cords of vanitie, and sin as it were with a cart-rope, Isa.* 5.18. Great carts are drawne by the cart-ropes; so all a mans sins are drawne to him by these cords. *Chrysostome* expounds these words, both of their sins and their woes; they draw both them. The cords of our affections are the hearts tyers to sin, they do even tye the soule unto sin, that it cannot get loose. Wo is to them, sayes the Lord. Bee the affections all like unto bonds, and cords, and cart-ropes, to tye the heart to sin? what a wofull case are yee in, till your affections are set right! look what yee tye them unto, that do ye draw after you; if you fasten them on the things of this life, them ye draw after you; if ye fasten them on grace, & on Christ and his Word, them ye pull after you. Never was *Sampson* so fast bound with *Delilahs* withs, as he was with his affections to *Delilah*, sayes *Gregory*. Ah poore slavish soule, thou art in the Devils stocks; as long as thine affections are not fastened aright, thou art heart-bound, and soule-bound, and conscience-bound, thou art fast bound in his cage. How neerly then concerneth it you all, to get your affections to be set upon God? Ye are even the slaves and bond-slaves of hell: and therefore

Chrysost.

Greg.

therefore as ever yee desire to flye from the vengeance to come, use all these means with all conscience, that ye may set your affections on God.

2. *Because earthly affections are the fore-stallers of the heart.*

Secondly, *earthly affections are the fore-stallers of the heart:* the heart is prepossest already with the things of this life, and is prejudicate against the things that are above, and therefore there is no hope to perswade you, as long as your affections are set upon the things of this life. When our Saviour Christ perceived how the Pharisees affections hawkt after credit and honour from men, being prepossest with desire of humane applause, he tels them plainly, they could never beleeve, nor seek the honour of God. Yee cannot beleeve, sayes hee: how can yee beleeve which receive honour one of another, and seek not the honour that commeth from God only? *Ioh.* 5. 44. It is a grievous thing to be prejudicate and prepossest with another good beside God. It is a miserable task to be to reason with a prejudicate man, he will not yeeld, no, by no meanes will he yeeld, when once he is prejudicate As long as our affections are set on the world, our hearts are prejudicate: and therefore goe wee about the meanes prescribed, whereby our affections may be set at rights; never till then can we hope to convert you, or to work any good on your soules.

The

The VII. Sermon.

Colos. 3. 2.

Set your affections on things that are above, &c.

ARe the affections the motions of the heart, and must wee set them on God? this may teach us one lesson by the way; we that are Gods Ministers must take notice from hence how to qualifie our preaching, *namely, to stir up the affections of mens hearts.* Everie man, sayes *Rodolphus Agricola*, that hath any learning at all, is able to teach; but *concutere affectibus audientem, to shake mens affections*, and turne mens hearts; hee is an extraordinarie man that can doe this: after this manner was the preaching of our Saviour, he did so move the affections of his hearers, that the Text sayes they were *astonished at his doctrine*, *Matth.*7.28. Why so? the Evangelist makes answer, in the next verse, for hee taught them as one having authoritie, and not as the Scribes; that is, *non ita frigidus ut Pharisæi*, hee was not such a *frigid* and *cold* Teacher as the Pharisees and Scribes were; the people sate like immoveable stocks in their seats, when the Scribes were a teaching, they were not moved a jot; but our Saviour was a powerfull Teacher, hee taught them

Ministers must labour to stir up the affections of their hearers

*L.*1. *de invent. c.*1.

*Keck. Eccl. Rhet. l.*1. *c.*3.

them as one having authoritie, and not as the Scribes: his Sermons were *moving* and *forcible*. *Iohn* the Baptist wrought strongly on the affections of his Auditors, they could not possibly hold, but cryed out-right, as they heard him. The people askt him, *What shall we do?* the Publicans cryed out, *Master what shall we do?* the Souldiers also, whose affections are as hard to be moved as anyes, yet they cryed out too, and *what shall we do? Luke* 3.14. This use is plainly grounded on my Text. Gods Ministers yee know are Gods Instruments to bring men to faith and repentance, and reconcile them to God: and therefore if this be your dutie, to set your affections on God, wee must labour to work on your affections to provoke you to doe it. The reasons of it are these.

Reasons. 1. Because the Word is full of affections.

First, because *the word is full of affections*; full of affections of love to wooe a man to God, full of affections of pitie to yerne upon men in their miserie, full of affections of terror to terrifie the wicked; and therfore that Minister that preaches not affectionately, preaches but one halfe of the Word, hee preaches but the dead corps of the Truth, as I may call it: hee does not preach the life and the soule of the truth. The affections of a speech are the soule of a speech, both make up the whole of the Word. Is not my Word like *a fire, & like a hammer*, that breaketh the rocks in peeces? *Ier.*23.29. If the Word be a fire, he that delivers it coldly, delivers the Word otherwise than it is. Would you not say that a man were ridiculous, who when is neighbors house is on fire should goe and coldly advise the Parish in this manner, O my deare neighbours, you should do

well to looke to your houses, lest fire fall upon them, as now of late I understood it hath done; I pray let me perswade you to provide water, otherwise all your goods and mine too will be consumed to ashes: is it true that this man sayes; but would not men deeme him a foole; the truth, is a truth of affection; & he leaves out the affection of the truth. Nature hath taught us another course in such a case, hee would run crying into the street, fire, fire, help, help, for the Lords sake; water, water, in all haste, alas, alas, we are undone, quickly; speedily, run for ladders; pull downe this rafter here, cut downe that beame there, unvile the house; what mean you? stir hands, armes, legs, hie thee for water, run thee for iron crooks, crowes, hooks, buckets, hast, hast; we are all undone. Here now is the affection of the truth: the like must a Minister doe, who knowing his people wallow in sin, in the state of hell and damnation, as many as go on in their courses, he ought not with filed phrases, & mellow-mouthed words, nor with culd exhortations admonish his hearers, but hee must put in the affection of the Word in his Sermons: he must cry *fire, fire*, the fire of hell beloved is among you, the fire is kindled, sin is entred into the soule: O the *water of tears*, tears, repentance, repentance, help your selves for Gods sake: the devill stands ready to devour you, death watches unawares to strike you, hell-mouth gapeth to swallow you; look about you, stir your selves and consider, or ye perish in a moment. Leave off your ryots, down with your pleasures, away with your vanities, put on Christ quickly, work out your salvation with feare and trembling. See ye not men dye daily before you

on a ſudden, falling to hell? haſte, haſte, ſtay not your ſoules, time is uncertaine, the danger too certaine, the puniſhment eternall, damnation is intolerable. Thus muſt a Miniſter preach the truth. It is a truth full of affection, the affection muſt be delivered as wel as the body of the truth. Al the imaginations of the thoughts of mans heart are only evill, &c. *Gen.*6.5. As this is a truth, there is a great deale of affection in this truth, affection of loathing. Do we thinke when the Lord ſaid it, he ſaid it coldly and nakedly; all the imaginations, &c. No, hee ſaid it with a great deale of affection, of loathing, &c. O Ieruſalem, Ieruſalem, &c. O that thou hadſt known, &c. As this is a truth, ſo there is a great deale of affection in this truth; affection of pity. There is a great deale of affection in every threatning, a great deale of affection in every command, a great deale of affection in every promiſe, in every truth. Chriſt does not bid us preach the letters, and ſyllables, and propoſitions of his Word, but his Word. Now my Word is like fire, ſayes God, fire it the *ſtirringeſt elements* of all elements, therefore if there be any feeling at all in you, my Word is able to ſtir you, even as if ye had a fire in your bowels. Beloved, either we that are God's Miniſters are unskilfull to handle the Word, or elſe ye are ſenſleſſe and ſtupid if ye doe not, *upon hot coales* for to heare it: it will make the drunkards heart ake to heare what this Word ſaies to him: it will make the worldlings heart ake, and the ſecure Chriſtians heart ake. The Word is a fire. Did not our hearts burne within us, while he opened to us the Scriptures? *Luke* 24. 32. The Word did ſo inflame their affections

hat their hearts burned to heare it. Does not thy godly heart burne to heare the ſweetneſſe of Gods promiſes? and burne when the Scriptures are opened to direct thee? And ſo on the other ſide, does not the Uſurers heart burne, when the Scriptures are opened that rip up his ſins? Does not the carnall profeſſors heart burne now and then as he ſits, when the Scriptures are opened to ſhew him his rottenneſſe? there be ſuch ſcorching texts in the Word; texts of death, texts of judgement, texts of hel and damnation; they may well make a wicked heart burn for to heare them; and therefore the Word being ſo full of affection, a Miniſter that preaches it, muſt needs be an affectionate preacher, if he be a true preacher, otherwiſe he does not preach the whole Word.

Secondly, as the Word is full of affection it ſelfe, *ſo it looks that a man ſhould be full of affection that obeyes it.* God loves no other obedience, but obedience with affection; hee loves *a cheerfull giver*, 2 *Cor.* 9.7. So God loves a cheerfull obeyer, a cheerfull repenter, a cheerfull beleever; what ever we do in his ſervice, he loves we ſhould do it with affection. Should a Miniſter preach without any affection; happily he may reaſon men out of many of their ſins, and prevaile with them to take up the duties of religion, but all would be *formality, without any affection.* It is a good ſaying of *Auſtin*, the godly muſt have affections in obedience, otherwiſe they are not obedient. There be two things in every Commandement of God.

2. *The word looks to be obeyed with affection.*

First, the duty commanded to be done, Feare God and keepe his Commandements. This is the whole duty, *Eccle.* 12.13. That is, there is never

a dutie that a man hath commanded him, but it is within the compasse of the Commandements of God. So that in everie Commandement there is a dutie.

Secondly, the strength of affection wherein the Commander commands it, and therefore the Commander commands it, and therefore the Commandement is called *Gods will*. Teach mee to do thy will, O God, *Psal.* 143.10. It is called *Gods pleasure*, Blesse the Lord ye ministers of his that doe his pleasure, *Psal.* 103.21. It is called Gods *desire*, Thou desired truth in the inward parts, *Psal.* 51.6. Because the strength of Gods will, and desire, and pleasure, and affection lies in it. These two things being in every Commandement of God, it follows of necessitie, that a man must have his affections in obedience, otherwise he is not obedient. As God does not only command mee, but also with affection he commands me: so I must not only do the thing he cómands, but with all affection I must do it, or else I never obey him. *Virtuti immitte furorem*, sayes Homer. *Add affections to thy vertue*; Vertue is no vertue without the affections, praier is no praier without thine affections be in it, repentance is no repentance without thine affections be in it. Whatsoever dutie thou doest, if thou doest it not with all thine affections, it is abomination to God: and therefore the Minister that preaches must stir up affections: if he do not stir up affections, the religion he begets in the hearts of his hearers, is likely to be little better than wretched formalitie.

3. *Men are very dull in affections to imbrace the Word.*

Thirdly, as the Word is full of affection it selfe, and requires affection in them that obey it, *so men are verie dull in affection to embrace it*; the

are *dull of hearing*, *Heb.* 5.11. They have dull ears, and dull hearts, & dull affections: tell them they ſhall periſh becauſe they do not repent; they will be damned becauſe they will not obey: they ſhall be ſaved that will; they are like *Gallio*, they care for none of theſe things; and therefore now we that are Miniſters, muſt ſtrive to make them care whether they will or no. *Cry aloud*, ſayes God, *ſpare not, lift up thy voyce like a trumpet.* Shew my people their tranſgreſſions, *Iſa.* 58.1. Do not only ſay a Sermon to them, but *cry it*; nor only ſo, but *cry aloud*; they are deafe, ſpare not, thou wilt never ſtir them if thou ſpareſt Spare not, ſpare neither rich nor poore, neither great nor ſmall, lift up thy voice like a trumpet, that is, preach ſo, that if it be poſſible. thou mayeſt move their affections. It is a ſimilitude taken from the trumpet in battell, though the Souldier be faint-hearted, it will ſtir him up with affection to fight. Great *Alexander* was ſo ſtirred up at the trumpetting of one *Antigenida* an admirable Trumpetter, that all his couragious affections were up, and his fingers did itch it to be fighting. So lift up thy voice like a trumpet, ſtir them up, if by any meanes thou canſt. O they are verie dull, and ſenſleſſe, and hard to be affected, and therefore wee muſt ſtudy how to work on their affections?

If yee ask mee how; how muſt the Miniſter ſtir up affections? I anſwer.

A miniſter muſt not ſtir up affections by the enticing words of mans wiſdome.

Firſt, negatively; not with the enticing words of mans wiſdome, 1 *Cor.* 2.4. Some men indeed put of theſe words doe gather, that S. *Paul* condemned all eloquence & affectionate preaching. But this cannot be, that he ſhould condemne that which hee moſt ſhewed himſelfe, moſt of all the

Apostles of Christ. Hee was such an eloquent golden mouthed man, that the *Lycaonians* thought he had beene another *Mercury*, hee was such a sweet speaker, *Acts* 14.12. He was such an *affectionate Orator*, that hee made *Agrippa's* bowels even earne to be a Christian, and *Felix* to tremble. S. *Austin* conceived him to bee gifted with such an admirable power this way of Almighty God, that it was one of his three wishes, if hee might have it for wishing; namely, to heare Saint *Paul* to *preach in a pulpit*; and therefore he does not condemne all affectionate and eloquent preaching; but he condemnes that *flattering kind of affected Rhetorick*, whereby men that preached themselves, tickled mens eares, and delighted them with *luscious phrases of Oratory*; handling such points as might please the phantasies of their hearts, rather than to convince them of their sins: thinking it too precise & too base to preach of mens damnable estate and condition in sin, the curse of the law that all men are under till they be new creatures in Christ; the taking up of Christs Crosse; to be hated, and mocked, and persecuted of all men, for Christs sake and his Gospell. These points, they either thought to be too rustick, and burly, and austere, or they sugred them over with their comments, and tickled the people with more *velvet-like* passages of mercy, I say, this kinde of eloquence, and this kinde of preaching, with the enticing words of mans wisdome, does the Apostle condemne, and therefore I doe not mean this. How then must a Minister stir up affections? I answer, he must stir up affections five wayes.

First, *by preaching to the life*. As a Painter that paints

paints a man wel, when he paints him to the life; he paints it so to the life, as if it were a living man indeed. So then does a Preacher preach affectionately, when he preaches to the life; when hee preaches of hell, he preaches to the life, as if hell were before mens eyes; when he preaches of heaven, as if the people did see it with their eyes as it were. As *King James* said of a good preacher in this Kingdome, this Preacher, saies he, preaches *as if death were at my back*: so a good preacher preaches to the wicked, as if vengeance were at their backs, as if hell were at their backs; hee preaches to the godly as if Christ were at their backs, and heaven at their backs. If this kind of preaching wil not work on mens affections, their affections are bewitcht, *O foolish Galatians, who hath bewitcht you*, that yee should not obey the truth, before whose eyes Iesus Christ hath beene *evidently set forth*, crucified among you? *Gal.* 3. 1. *Paul* among them had preached Christ to the life; so evidently, and so plainly, had hee preached Christ crucified, as if they had seene him crucified before their eyes. Certainly thought he, these peoples affections are bewitched, that are no better wrought on. When *Galba* would perswade the Spaniards against *Nero* for his cruelty, he set out so visibly his cruelty, that they might even see it with their eyes. *Lycurgus* to expressed the difference of good education and of bad, that the people might even see it with their eyes. Not as though preachers should doe as they did, or as some that I have read of, have done; who brought a dead skull into the pulpit, that the people might see death even with their eyes. We have no such warrant in Scripture; but they must doe

1. *A Minister must stir up affections by preaching to the life.*

A saying of King James

it with the lively teaching of the truth. And therefore the Apostle sayes, that true preaching is in the *demonstration of the Spirit*, 1 *Cor.* 2. 4. When the truth is demonstrated with evidence.

2. *By being full of affections himselfe.*

Secondly, *By being full of affections himselfe.* For affection in the speaker is likely to beget affection in the hearer. It cannot be otherwise, sayes *Cicero*. *Cicero* being an excellent spokesman, whensoever he pleaded before the people of *Rome*, to beget any affections in them, hee would bee sure to put on those affections himselfe. If he would move them to griefe, he would bee full of the affection of griefe. When to pitie, hee would be full of the affections of pitie. When to anger, his countenance would bee set full of anger. The *highest point of moving the affections in another*, is to be endued with those affections thy selfe, sayes *Quintilian*. It is an old maxime in Oratorie, and in all moving of the affections of others, *Pectus est quod facit disertos.* It is a mans owne breast that makes him to bee affectionate and eloquent. If a mans owne brest be piteous, and full of compassion and bowels, that man is an eloquent perswader to pitie. If a mans owne brest be loving, and kind, and full of affections, that man is an eloquent speaker to move love: *Si vis me flere, dolendum primum ipsi tibi:* If thou wouldest have me weep, weep thy selfe first. What mean you to *weep and breake my heart*, sayes the Apostle, *Acts* 21. 13. it burst his very heart to see others stand weeping about him. There be many *clamorous Preachers*, sayes *Calvin*, who declame against the sins of the people, and thunder against the iniquities of their Parish, and make as though they had a great deale of zeale,

Summa movendorum affectuum in eo est, ut prius ipse sit motus. Quint. Hor. de art. Poet.

Com. in 1 Cor. 2. 4. Calv. Multi sunt clamosi reprehensores qui in vitia declamitando vel potius fulminando mirum zeli ardorem praeferunt, interea ipsi

zeale, that never move a jot the affections of the people, are not ſtirred up a whit; becauſe the people ſee plainly, though all their actings and vehement enforcements, that ſuch Miniſters are not affected themſelves, but onely exerciſe their ſides and their throat, as if they would act it on a ſtage. But O, ſayes hee, labour to mourne for their ſins in thine heart, before thou labour to move them. Be thou more affected thy ſelfe, than thou undertakeſt to affect them. S. *Paul* did ſo move the affections of *Dionyſius* and *Damaris*, and others at *Athens*, that the Text ſayes, they clave to S. *Paul*. Certaine *men clave to him, and beleeved*, *Acts* 17.34. Hee preached ſo movingly, that their affections did even cleave to him as hee preached. How came it about that he ſtirred up affections in them? look into the 16 verſe, and there you ſhall ſee hee was greatly affected himſelfe. His ſpirit *was ſtirred* in him, ſayes S. *Luke*, when hee ſaw the Citie wholly given to idolatrie. Hee could not have ſtirred up affections in them, if hee had not been filled with affections himſelfe. O beloved, our hearts are grievouſly ſtraightened, and our ſoules are wofully ſtopt, that we are not more affected our ſelves at your miſeries than wee be: would it not fetch teares from our eyes, and groanes from our bowels, to ſee how deſperately yee are hardened, but that wee are too little affected our ſelves? you know the damned abuſes in your Pariſh, the curſed ſins that raigne in your houſes, and the ſtupid ſecuritie ye are in, yet nothing can move you. Your conſciences cannot be ignorant yee are carnall, and are not yet Saints, nor borne againe many of you; your conſciences

ſecurus videantur per luſum latera & gutture exercere velle: at Chriſtiani paſtoris eſt flere ſecum priuſquam alios ad fletum provocet, & plus apud ſe retinere doloris quàm alijs faciat.

Dabit voci tuæ vocem virtutis, ſi quod ſuades prius ipſe tibi perſuaſiſſe cognoſcaris, Bern.

consciences can tell you yee are Saints, or else yee are hell-hounds, and if yee die as ye are, yee have no evidence for Heaven, but yee may bee damned ere long for all that yee know. Ye can heare this every time yee come to Church, and yet no reformation, no shew of humilitation, no shew of grace nor repentance nor any thing. ποῖος ταῦτα Σιμωνίδης θρηνήσει; what weeping *Simonides* can weep sufficiently for these things? *Paul* knowing some abuses among the *Corinthians*, that many of them were like to be damned for ever, out of much affliction and anguish of heart sayes hee, I wrote unto *you with many teares*, 2 *Cor.* 3.4. *pene quot syllabas, tot lachrymas*, as *Haymo* speaks, that is, hee shed as many tears as hee wrote syllables, hee could hardly write for wetting the paper with tears which he wrote on. O that wee who are Gods Ministers could be so affected! the Lord lay it not to our charge that wee are not: but O that our heads were water, and our eyes were a fountain of tears, that wee might weep day and night for these things. Yee thinke your soules are safe, alas, wee know they are desperate. We know that *your drunkennesse will* damne you; and your *swearing and lying and* company keeping will undoe you. Wee know *your pride and your hardnesse of heart* are symptomes and infallible markes of such as are yet no better than reprobates. Yee hope your crying God mercies will helpe you, wee know they cannot. Yee hope that Gods mercies will relieve. we know they will not, unlesse yee be new Creatures. Yee trust God will not be so strict as we say, we know hee will. Yee imagine ye are not led by the Devill, though ye sin thus

Simonides apud Arist. Epiced.

Haymo.

Ier. 9.1.

and

and thus, wee know yee bee, and the Devill the God of this world rules in your mindes, and your consciences. Neither are yee able unlesse yee bee *Atheists* and *Devils* incarnate, to deny God to be God, and his Scripture to be Scripture, yee are not able to deny it. O that wee would sigh, and *sob, and grone in our pulpits*, O that we could even wet our cushions with tears, and yearn over your soules as we preach; I beseech you consider, will ye never beleeve nor be affected till yee feele it? *Lord, when thy hand is lifted up, they will not see*, but they shall see and be ashamed, and the fire shall devour them, *Isa.* 26. 11. I protest unto you, I could finde in my heart to fall down on my knees to every one of you all were it profitable to beseech you to consider this, now Gods Hand is lifted up, and hee cals to you and yee will not heare, he shews you your sins, and yee will not see, you shall see sayes hee, and be ashamed, and the fire of Hell shall devour you. Take heed yee see not too late. O that yee had *known at least in this thy day*, before they bee hid from thine eyes. God will hide his grace from thine eyes, and his spirit from thy heart, if nothing can move thee. I pray God affect our hearts with these things, that wee who are your *Ministers, may be more touched our selves.*

This is the second means whereby wee might move you, if we were affected our selves.

Thirdly, *By being godly our selves.* As we must bee affected our selves, so if ever we mean to stir up affections in the heart, we must be godly our selves. *Aristotle* requires this in an *Orator*, that hee be a *good man*, ἐπιεικῆ εἶναι τὸν ῥήτορα, the good manners and the *life of the speaker* have the

3. *A Minister may stir up the affections of others by being godly himselfe.* L. 1. Rhet. c. 2.

the greatest power to perswade the affections. Hence is that usuall saying of the vulgar, Hee that preaches well, and lives ill, puls that downe with one hand, which hee built with the other: Nay commonly a man loathes a *good saying out of a foule mouth. Let a drunken Minister* exhort to sobrietie, for the most part the people do loath it. Let an adulterous, or covetous Minister exhort to be godly and religious, for the most part they abhor it. Let a loose Minister preach of *strictnes of* life & conversation, and zeale & puritie, *Salomon* sayes it is like a lame mans leggs, when one is shorter than the other, *Prov.* 26. 7. that is an ill sight: A wicked Minister can never stir up the affections of the people aright. *Gregory Nazianzen* would have a Minister, ἢ μὴ διδάσκειν, ἢ διδάσκειν τὸν βίον. Either *not preach at all*, or preach by a *good and godly life*. Otherwise the people will have little affection to hear him: nay, which is lamentable, it is usuall in the world, not onely to set their affections against a wicked Ministers preaching, but also to loath the verie ordinance it selfe: when *Eli* his sons were wicked, and sons of *Belial*, the Text sayes, *the people loathed Gods offerings*. The sin of the young men was verie great before the Lord, for men abhorred the offering of the Lord, 1 *Sam.* 2. 17. At the best the people, though never so greedy otherwise for to heare, yet if the Minister doe not as hee sayes, they have small affection to heare him. Our Saviour Christ knew this well enough by his Disciples, who were willing to heare him, whensoever hee preached, but hee knew they had little affection to heare a Sermon of the Pharisees, who said and did not. And therefore he

Quintulerit Gracchos, &c. Juvenal.

L. 1. Sent. Spiritual. Tetrast. 4.

was

was faine to command them not to be offended at that, but to heare them. It was not then in vaine, that the Apostle exhorts *Titus* to look to his owne life. *In all things shew thy selfe a pattern*, sayes hee, a patterne of good works. For if the Minister that preaches be not a good patterne to *his people*, his Sermons will not be so able to stir up affections in this hearts. *Pasce verbo, pasce exemplo*, sayes *Gregory*: we must feed them by doctrine, and feed by our example: this is the way to stir up affections in our hearers. It is true, the people ought to be stirred up by the Word, in whose mouth soever it be, and it is their fault that they bee not, but yet it will never bee so: the Ministers contrary life in any particular, as it is cursed of God, so likewise it is a scandalous thing unto others, and an infinite occasion of offence, and takes off the edge of the Word. Yea commonly it does more hurt, than all the preaching can doe good. For thus men will argue, if it be necessary *to live as he sayes*, then why does not he live so himselfe? Hee hath more learning than I, & the like: nay, they call the Word into question, and hood-wink their soules with presumptuous pretences. Thus millions of souls are gone to Hell with their Minister for company: *Malus Minister est nisus Diabolus*. It is a true saying of a Father, An evill Minister is the Devils Gos-Hawke or Spar-Hawke. He goes a *birding for Hell*. But why speake I of these things among you whom it concerneth not? Yea, it concernes you much everie way. For as it is a curse to a Parish that a Minister is wicked, so is the Parish tied as ever they love their own soules, to pray unto God that he would sanctifie their Minister

Tit. 2. 7.

Gregory.

niſter more and more, that the word may run and be glorified, for the life of the Miniſter hath a great hand in moving the affections. The holyeſt Miniſters move moſt.

4. *A Miniſter may ſtir up affections by his voyce.*

Fourthly, by the *due carriage of their voyces*, when the Miniſters is affected himſelfe: I do not ſay it is alwayes ſo, for ſome have not the ſame command of themſelves through accidentall reaſons: but commonly when the Miniſter is affected himſelfe, the inward affections of his own breaſt diſpoſe the voyce into ſome gracious manner of expreſſing the ſame. As *Paul* that was full of griefe and ſorrow for the peoples ſins, hee for the moſt part preached with a weeping voyce, *Many walke*, ſayes hee, *of whom I have told you often, and now again tell I you even weeping*, they are enemies of the Croſſe of Chriſt. Whoſe end is deſtruction, &c. *Phil.* 3. 18,19. and truly if wee conſider the iniquities of the times, and the ſins of moſt men, how lamentable their conditions bee, no other affection better ſuits than this. *Loquere flebiliter*, ſayes *Bucolcerus* to a preacher, ſpeake mournfully, and ſorrowfully, the very voyce it ſelfe will ſomewhat *modifie the affections* of the people. Certainly it is an ordinance of God, and very moving, to ſpeake according to the point in hand. To ſpeake compaſſionately in points of pity. To ſpeake rejoycingly in points of comfort; to ſpeake moſt terrible in points of terror. As *Cato* adviſed that ſouldiers ſhould terrifie their enemies with terrible voyces. Neither it is amiſſe, that when the Miniſter threatens the judgements of God againſt rebellious ſinners, hee ſhould compoſe his voyce accordingly. I know not what *hidden*

occult

occult influence the voice hath into the affections sayth St. *Augustin*, but a great influence it hath. When a Minister goes dreamingly on, the people sit carelesly, and regard it not, and let him say never so good matter, they heed it not; let him threaten, or comfort, or command, or reproove, they respect all alike, for they see no difference in the minister; I know the people should not doe thus, but such is the corruption of men, thus they will doe; now God hath given many of his messengers more wakening voices, as petty instruments to provoke mens affections somewhat the more. And truly we are bound to make conscience thereof, that our very voyce may be a comment upon our matter; 'twas a pretty story of *Demosthenes*; when one told him that he was beaten and misused exceedingly by such a companion. It seems hee told it so by rote as we say, shewing no affection at all in his telling. Why sayes *Demosthenes*; hath hee beaten thee? I do not beleeve hee hath beaten thee. No? sayes the man. He was much troubled to heare him deny it, and so he spake angerly and in a chafe, I am sure he beat me, thus he did, and thus he did, and doe you not call this beating? now I beleeve sayes *Demosthenes*, I beleeve now he hath beaten thee indeed, now I heare the voyce of a *man that was beaten*. So if wee should dreamingly utter our voyce, and reprove our hearers, they scarce beleeve they are reproved, because they doe not heare the voyce of a reprover. Let us deliver *uses of terror* to them, they hardly beleeve any terror in it, because they doe not heare the voyce of terror. But when the Minister is affected aright, and his affections direct the carriage of the voyce along,

Plutarch in Demosthe.

along, the voyce it selfe does more significantly expresse the matter: and this no question is very moving.

But then let me tell you, if this be it yee looke for, and if yee can be carping at a Minister for the want of this, what the Lord accompts of you. He sets it as a brand upon the wicked *Iewes* that they were affected with the Prophet *Ezek.* *pleasant voyce*, when they were affected with little else, *Ezek.* 33. 32. even a rare and a worthy *Moses* may be defective in this case, and wo is the people that findeth fault. But how ever be the voyce of a godly Minister, never so meane, yet there will bee ever some hidden grace in it, whereby more or lesse, it appeares unto the consciences of them that have eares to heare. This is the fourth thing whereby a Minister may stir up affections by the due cariage of his voyce.

5: *By a decent action.* Fifthly, I might adde *by a decent action.* For my part, I have little reason to name it, but verily it is a blessing of Christ to them that have it, for they have a great advantage over the affections of their hearers. *Cicero* sayes some were esteemed *viri diserti, eloquent*, and moving men, but for want of action, they could not put their gifts in practise, *habiti sunt infantes*, they were esteemed infants in this profession, sayes he. Action we see it much employed in the Preaching of the Prophets and the holy men of God. *Ezechiel* was commanded to *stamp with the feet*. *Isaiah* commanded to goe naked, *Ieremy* commanded to put a yoke on his neck. *John Baptist* was *una vox*. He was all-voyce; the voyce of a cryer in the wildernesse, *Matth.* 3. 3. his eyes spake, & his face spake, his hands spake, and his body spake, yea,

yea, his life, and dyet, and all ſpake, he was all-voyce. The Prophets *ſtretched forth their hands* to the people in fulneſſe of affection. I have ſpred forth my hands all the day unto a rebellious people, *Iſa.* 65. 2. S. *Paul ſet his eyes upon Elymas* the Sorcerer, *Acts* 13. 9. O full of ſubtiltie, and all miſchiefe, thou child of the Devill, thou enemy of all righteouſneſſe, wilt thou not ceaſe to pervert the right wayes of the Lord? the Lords hand is upon thee, and thou ſhalt be blind, &c. It is counted a grand ſin in old *Eli*, that hee did not *frowne on* his ſons, 1 *Sam.* 3. 13. why does the Text expreſſe *Elies* not ſeverely threatening his ſons, by this action of frowning? but only becauſe they that doe ſeverely threaten, doe uſe to frowne. Thus yee ſee how that Gods Miniſters have uſed action to move affections.

The VIII. SERMON.

Coloſ. 3. 2.

Set your affections on things that are above, &c.

MUſt our affections bee ſet upon God? then this reproves them, *who ſet their affections on the earth.* The matter is reduceable to foure heads. *It is a great ſin to ſet our affections on the earth.*

The firſt, is the multiplicitie of the affections, they are verie many in number. *Arguments to convince this truth are foure.*

The ſecond is, the [illegible], or the Checker-wife

wiſe order of the affections. As they are many, ſo they are complicated and platted one within another, that look what they are ſet on, they knit the heart to it.

The third is, the degree the affections are in, in regard of other acts of the ſoule.

The fourth is, the extremitie of the affections, which is zeale. From all theſe foure heads I will ſhew you the wofull aggravation of this ſin, not to ſet our affections on God.

1. *If a man ſets his affections on the earth, he ſets all his affections on it.*

Firſt, from the multitude and multiplicitie of the affections: a man cannot ſet his affections upon earth, but hee muſt ſet them all upon earth: the affections they all go together, and are many. Not only *foure*, as *Boethius* does count them, nor only *five*, as *Galen* does reckon them, nor only *eleven*, as *Ariſtotle* does number them, nor only *twentie*, as *Cardan* does ſum them; but they are like a ſwarme of Bees, as *Lalius Peregrinus* does compare them for multitude. *Plato* ſayes they are innumerable, without queſtion they are many. Now what a wofull aggravation is this of this ſin, to ſet thine affections on the earth! Thou ſetteſt all thine affections thereon, if thou ſetteſt one, thou ſetteſt all; for they all go together. Like the Angels that ſinned, they all fell together. So when the affections fell off from God, they all fell together. Like the two eyes of the body, they both looke one way; like the two eares, one doth not heare one ſound, and another another. If thou loveſt thoſe things that are carnall, it is certaine thy deſires are all carnall, thy joyes, and delights, and thy hopes, are all carnall, thy feares, and thy griefes, and thy ſorrowes, are all carnall; if one of them be ſet on the things

here

here on earth all are: were there but one affection that way, it were the lesse; but if thine affections be set upon these things, not one, nor two, nor ten, but numberlesse multitudes, whole swarmes of affections are all earthly. Thou art altogether *brutish and foolish*, *Ier.* 10. 8. That is, thine affections are altogether brutish and beastly, altogether filthy or stinking, for so the word signifies, *Psal.* 14. 3. That is, thine affections are altogether stinking and noysome affections. I proved before, that when the affections are carnall, they all like so many devils do bewitch thee. O foolish Galatians, who hath bewitched you? *Gal.* 3. 1. It is grievous enough to be plagued with one devill. He must needs run whom the *Devill drives*: one devil will drive thee fast enough to hell. One affection if it were single, will hurrie thee fast enough unto hell: what then are the whole legion of affections? they are like the legion of devils that entred into the Swine, the herd ran violently downe a steep place into the sea, *Luke* 8. 33. They ran with all violence to be drowned, when a *legion of devils* did drive them. So thou must needs run with all violence downe into the lake, when a *legion of affections*, like a legion of devils, does hurrie thee. *Sua cuique Deus fit dira cupido*, sayes the Poet. The verie heathen man saw this, that everie mans evill affection was his devill, & therefore the whole legion of affections are a legion of *Devils*. Do yee not see how yee are tost up and downe all the day long, *tanquam pila diaboli*, as the devils tennis bals, as *Odo* speaks: from worldly delights unto worldly desires, from desires unto feares, from feares unto melancholies, from melancholies to angers & vexations, from

them againe unto carnall comforts; these are all like a legion of Devils that hurrie thee up and downe till thou art hurried to hell, &c. If thine affections be carnall, they are a legion of Devils to drive thee. It is a *merrie devill* that makes thee so greedy of pleasure and of mirth; a *surley devil*, that makes thee so cholerick and touchy; a *giddy devill*, that makes thee so fearfull and timorous; an *uncleane devill*, that makes thee so desirous of drinking, and company-keeping. Anger and Wrath is a Devill; Let not the Sun goe downe upon thy wrath, neither give place to the Devill, *Ephes.* 4.26,27. That is, doe not give way to thy wrath. When thou giveſt way to thy earthly desires, thou giveſt way to the Devill. When thou giveſt way to thine earthly delights, and thy sorrow, & thy melancholly, thou giveſt way to the Devill. Look how many earthly affections thou haſt, that thou giveſt the way to, so many Devils are in thee. Doeſt thou think thou art a child of God, when thy conſcience tels thee, that such & such earthly affections have way in thy heart? alas, thou haſt a devill. Be sober, for your adversarie the devill, 1 *Pet.* 5.8. mark, everie giddy affection is a devill, our adversary the devill comes with it. Yea, so many earthly affections, so many devils, and wilt thou ſet thine affections upon things that are earthy? if thou doeſt, thou haſt a legion of devils within. This is the firſt head, the multitude and the multiplicitie of the affections, the affections are many.

2. *Affections hamper and entangle the soule.*

The second head is taken from the manner, or *the checker-wise order of the affections*: as the affections are many, so look where they are ſet, there they are platted, and woven, and hampered together.

ther. God that first created man upright and good, he gave him affections so to twist & hamper his heart upon good, that it might be the harder to loosen it. Hee gave him the affection of *love* to embrace good. If the good were wanting, he gave him the affection of *desire*, to hunger after it. If the good were possible to get, he gave him the affection of *hope* to expect it: if the good were once gotten, hee gave him the affection of *joy* to delight in it. If there were any danger to lose it, he gave him the affection of *feare* to be afraid of it. If the good were once lost indeed, he gave him the affection of *griefe*, and of sorrow, to lament it. If he should meet with any thing that would hinder him in the prosecution of good, he gave him the affection of *hatred* to oppose it, &c. Thus God embroydered the affections, and wove them together, that still mans heart might bee knit by the affections to good and to God. And wilt thou now set thine affections on the things of this life? thou little thinkest how thou twistest & hamperest thy soul about these things, thine affections will make thee live and die a carnall wretch. Had not *Erasistratus* cured *Antiochus* of his carnall affection, it had cost him his life, for he was sick of it unto death. *Galen* sayes, he met with many sick patients, if he had not cured their affections, he had never recovered them. The affections *hamper the soule unto death*. So if thou set thine affections on the things here on earth, they will so hamper thy heart, that unlesse thine affections be cured, thy soule is desperately incurable; they entangle thy soule, thou canst not get free. And therefore S. *Peter* cals falling into earthly affections, he cals it, entangling. If

He was in love with his Noverca L. de ludo parvæ sphæra.

after they have escaped the pollutions of the flesh they are againe intangled, 2 *Pet.* 2. 20. That is, if after they have once gotten out, they fall in again; because they cannot fall in again, but their lusts and affections will not intangle them again. Be not *intangled again* with the yoke of bondage, *Gal.* 5. 1. *Paul* knew if the *Galatians* were addicted to the Ceremonies of the Law, they would affect them more than the Commandements of Christ. And therfore he gives them advice no further to use them, because their hearts would be intangled if they did: No man that warreth, intangleth himselfe with the affaires of this life, 2 *Tim.* 2. 4. A souldier had not need to have a new married wife, or a new-borne childe, or a new-purchased ground, a new-planted vineyard, a new-suit at Law in the Chancery: Alas, then his affections would be a gadding, when he should be fighting, O my wife at home, and O my childe at home, and I would I might taste of my vineyard at home, and O that I could follow my cause in the Court; this were to intangle him in warre, he could not fight valiantly. Thus the affections doe intangle a man. So if thine affections be earthly, they will intangle thee, thou canst not be free for the seeking of Heaven, or of Christ; thine affections are so complicated and hampred, thou canst be in no place, in no estate nor condition, but some affections or other will intangle thee. Thou lovest thy land and thy living, and thy things in the world; O how are thine affections intangled, what case soever thou art in? thine affections lye checker-wise and will have thee. If thou beest rich, the affections of *pleasure, or delight*, or security, there they will have thee. If thou beest poor,

he affect ſions of *deſire* and diſcontent; this thou deſireſt, and that thou wouldeſt faine have; there thy wiſhings, and wouldinſts, and carkings will have thee. If thou beeſt croſſed, or troubled, or afflicted, the affections of *griefe, and of ſorrow*, and of melancholy, theſe there will have thee. If thou beeſt injured, abuſed, or provoked, which fals out very often, the affections of *anger and revenge*, theſe then will have thee. If thou beeſt in danger of ſickneſſe or diſtreſſe, or loſſe of this or that, the affections of *feare* and the like, they lye in ambuſh to catch thee If thou commeſt to the Word, and there thou art told thou art a damned man as long as thou liveſt as thou doeſt, the affections of vaine hopings and truſtings, they lye in ſcout for to take thee: Thus thou art intangled, when thine affections are earthy, in what caſe ſoever thou art in, they intangle thee. Sometimes thou art merry and jocund for a pang, anon thou art melancholy and ſad for a fit. Sometimes thou art angry with a ſervant, or a childe, or a wife, or a neighbour, anon thou art pleaſed. Sometime a danger comes, and feares thee, anon it is gone, and thou art ſecure. Sometimes one affection, ſomtimes another. Sometimes a hating, and ſomtimes a loving, ſomtimes deſiring, and ſometimes hoping. Thus thou liveſt, and thus thou dyeg, and periſheſt for ever through the intanglements.

The third head is taken from *the degree the affections are in, in regard of other acts of the ſoule*. And here is a ſubdiviſion of heads. 3. *The affections are in a high degree in regard of the acts of the ſoule.*

The firſt is, the affections provoke thoughts; and therefore if the affections be earthy, the thoughts are all earthy.

2. The affections increaſe luſts, and therfore if

the affections be carnall, the lusts are all carnall.

Thirdly, the affections infer purposes and resolutions, and therefore if the affections be to the things of this life, the purposes and resolutions of the heart are so too.

Fourthly, the affections infer devisings and contrivings, and therefore if the affections bee vaine, so are the devices. From all which thou mayest see the infinite misery thou art in, if thine affections be set here below. First, because if thine affections bee set here below, so are thy thoughts. When *Saul* had a treacherous affection unto *David*, hee made as though he did affect him so well, as to make him his son in law; it was a treacherous affection: but the text sayes, so were his thoughts. *Saul* thought to make *David* fall by the hand of the *Philistims*, 1 *Sam.* 18. 25. As his affections were treacherous, so his thoughts were in like manner treacherous. The affections *are the feet of the soule*, as I told you; now when these feet run to evill, so doe the thoughts. Their feet run to evill, their thoughts are thoughts *of iniquitie*, *Isay* 59. 7. So that look what thine affections are to, to that are thy thoughts. You may remember what was proved to you of the thoughts: if thou doest habitually set thy thoughts upon the things in this world, to be thinking of thy sports & thy pleasures, thine apparrell, and thy fashions, thy meat, and thy drink, thy meanes, & thy living; if thy thoughts be set hereupon, thou art a man that never hast repented since thou wert born; thou hast yet no part nor interest in Christ, thou art yet no better than a damned wretch, heire apparent of hell and everlasting destruction. Thus it is with thee, if thy

thy thoughts be habitually thus set; but if thine affections be set here below, so without question are thy thoughts.

First, because *if thine affections be earthy, so are thy thoughts*: the affections provoke thee to be thinking of such things as thou hast most mind to. *Haman* did mightily affect honour, and therfore his thoughts ran upon his honour and promotion. The King had no sooner said, what shall be done to the man whom the King delighteth to honour? but presently his thoughts were a gog. *Haman* thought in his heart, whom would the *King honour but me*, *Esth.* 6.6. When *Haman* was affected with wrath against *Mordecai*, instantly such were his thoughts. He thought scorn, sayes the Text, *Esther* 3.6. *David* speaking of his enemies that were ill-affected against him, he sayes that their thoughts were against him, all their thoughts *are against me for evill*, *Psal.* 56.5. So that if thine affections be carnall, thy thoughts are carnall, and thou canst not think seriously of the good of thy soule. Come and let mee think seriously, how do I think to be saved? may not a reprobate pray as well as I pray? Heare the Word as well as I heare it? beleeve as well as I beleeve? Did not wicked *Esau* that sought a place for repentance, carefully with teares, repent as well as I? Had not cursed *Balaam* as good meanings as I? he would not for a housefull of silver and gold goe beyond the Commandement of God. Alas, alas, your carnall affections will not suffer you to think seriously of your soules. Hast thou ever thought seriously, whether thou beest a new creature or no? whether Christ be in thee yea or no? what if I should die now? have I evi-

2. *As the affections are, so are the thoughts.*

οἱ ἀγαθοὶ λογισμοὶ ἐσέρασι λίθοις τιμίοις καὶ μαργαρίτοις, *Macar. hom.* 16.

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dences for Heaven yea or no ? The Scripture sayes thus and thus, so and so they must live that look to be saved, do I live so ? God sayes such and such shall be damned, namely, all that live in any knowne sin ; God cannot lye ; is there never a sin I know I live in ? poore wofull soule, thy carnall affections have not suffered thee to thinke seriously of these things since thou wert borne. May be now and then thou hast some loose thoughts of some such matters, stragling thoughts, glancing, running thoughts of thy soul, and of heaven, and of death, but thou never dost seriously thinke of them. No, thine earthly affections doe provoke thy thoughts otherwise, thy affections have such influence into the thoughts, that *Macarius* cals them affections. Is not this then a pittifull condition to set our affections here below? to be drawn away from *thinking seriously* of our soules ; they drive thee to hell, and will not permit thee to thinke seriously whither thou goest, till thou art there. O grievous condition ! will a prisoner that is condemned to be hanged to morrow, be thinking how he may get him new cloathes, and a new suit ? will he be thinking how he may purchase? how he may have a good supper ? If he be thinking on such things when he shall be hanged to morrow for all that he knowes; he is sure he is condemned, and the gallowes is built, and the halter is provided, and if he get not a pardon, it is certaine he shall be executed, and he knowes not yet whether ever he shall get it : may be he may if he seeke hard, if he now be thinking of pleasures and profits, and the like, when his life lyes at the stake, youle say he is wofully affected with these things, and wilt thou be so affected with the

τὰ πάθη τῶν διαλογισμῶν. *Macar. hom. 16.*

Thinking is ὁ ἐκτὸς τῆς ψυχῆς πρὸς αὐτὴν διαλογισμός. *Pla. Sophist.*

the things of this life, when thou mayest be in Hell to morrow? thou art sure the sentence of damnation is upon thee yet, and thou shalt surely be damned being as thou art; wilt thou I say be thinking of eating, and drinking, and playing, and buying, and selling, and trading, and such like? alas thou art yet but a damned man? Take no thought sayes Christ what ye shall eat, and what ye shall drinke, but seeke ye first the kingdome of God, *Matth.* 6.33. Let not the condemned prisoner take thought for a supper, but take thought how he may save his necke from the rope. This is the first: if thine affections be carnall, so are thy thoughts.

Secondly, because *if thine affections be carnall, so are thy lusts.* Its true, a godly man hath carnall lustings, for he is partly flesh; but then he hath good *lustings too*, for he is partly spirit; the [illegible] lusts against the spirit, and the spirit against the flesh: and these two are contrary the one to the other, so that he cannot doe so well as he would, *Gal.* 5.17. he hath sinfull lustings, but he hath spirituall lustings to crucifie them; but if thine affections be earthy, thy lusts be all earthy, nay thy lusts they are ripened, and strengthened. The carnall lusts properly and especially are the *first offer of the heart unto carnall affections.* So that when they are come to be carnall affections, they are ripened And therefore the Apostle does usually call the carnall affections by the name of lusts. The *Gentiles* walked in lusts, excesse of wine, revellings, &c. 1 *Peter* 4.3. that is, they walked in their carnall affections; because the *lusts* are then strengthened when they come *to be affections.* Now beloved consider what a hideous

2. [illegible] affe[illegible] be carnall, so are thy lusts

They are like [illegible] [illegible] [illegible] them like the strings at the roots of the Tree. Apud Damascen. 2 paral. c. 7.

hideous condition it is, to set our affections on the earth, it strengthens our lusts. Wee give a knife to a *Cut-throat to stab us*, cherish a company of *vipers* in our bosome to *poyson* us. Wee encourage fierce enemies to battell against our soules. So S. *Peter* can tell us. Dearly *Beloved, I beseech you as strangers and* pilgrims, abstaine from *fleshly lusts which war against the soule*, 1 Pet. 2. 11. they war against the soule, they are the Devils Infanterie, yea Cavalrie too, they are his Souldiers to murder the soule with spirituall death and eternall damnation. If ever thou lovedst thine owne soule, thou wouldest kill sin in the cradle, supplant it and take it *by the heele*, as *Iacob* did *Esau* in the womb, thou wilt never overcome it else. *Deny it the first entrance*, as the Angell shut the doore upon the Sodomites, cast out the bond-woman with her Brat too, as *Sarah* did *Hagar*, and her little one, as *Gregorie* speaks. Thou wilt never be able to subdue it otherwise. Thou wouldst crucifie thy lusts, and mark the first risings thereof, thus thou wouldst doe, if thou hadst a care of thy soule. But wilt thou let thy lusts grow, and get armour to kill thee? wilt thou let them gather strength and ripenesse to damne thee? there is not a lust of them, but it comes like an armed man to fight against thy soule; now if thou set thine affections too on the things of this life, thou doest strengthen it, and weapon it yet more. What a wretched miserie is this! thy lusts war against thy soule to undoe it, and yet thou doest strengthen them; yea, thou doest encrease them, helpest their forces. O fools, when will yee understand? do we not see how we are over-powred by

Gregory.

by our lusts? doe they not everie day conquer us in the open field? There is not a prayer wee make, but deadnesse of heart gets the day like a Conquerour. Not a dutie we performe, but lukewarmnesse proves Victor. Nay, our lusts do not only overcome us, but they lead us in triumph. Some of our lusts carrie us up and downe from *gaming* to *fretting*, from fretting to *revenging*, from revenging to *swearing*, from swearing to *lying*. From one sin to another, as they list. And our lusts are so strong that war against our soules, that we are not ashamed to lay downe our bucklers, and say, We cannot resist. I was angrie, alas it is my nature, and I cannot master it. I rap out an oath now and then, alas, I was provoked, and I cannot help it. I must say and doe as such an one would have me, he is my friend, I cannot deny him. Thus our lusts have given us mortall wounds, and have murdered our soules, and all this is, because our affections are earthly, for they encrease all our lusts, and make them more able to vanquish us.

Thirdly, *if thine affections be carnall, so be thy purposes.* Men purpose according as they affect. He that affects such a good bargain, will purpose to make it; he that affects pleasure, will purpose to take it; he that affects any thing, will purpose to have it. First, men conceive a thing to be good, then they affect it, and then they spend thoughts of it, and then they purpose to have it if they can. *Barnabas* exhorted them all, *that with purpose of heart* they would cleave unto the Lord, *Acts* 11. 23. He joynes these two together; their purpose and their affection to God: because they could never cleave unto the Lord, but it must needs be with

3. *If thine affections be carnall, so are thy purposes.*

with the purposes of the heart. Well now, consider what enemies we are unto God, what enemies too to our owne soules, that set our affections here below, we can never have reall purposes to amend or turne unto God. We may purpose and purpose a thousand times over, but still we are broken off from our purposes, they all come to nothing, as long as we affect the things of this life. Can the *fire* have a *purpose to freeze*? can the stinking dunghill have a *purpose* to smell well? can a Swine have a *purpose* not to wallow in the mire? No, how can this be, when they are affected with contrary qualities? there is no counsell in such purposes as these. Without counsell *purposes* are disappointed, *Prov.* 15.22. If thou doest purpose to doe this or that, and not consult whether thou be able to do it yea or no, no wonder though thou beest disappointed of thy purpose. Thou art carnall, and hast a purpose to be spirituall: thou art full of earthly desires, and hast a purpose to hunger after Christ Thou art a company keeper, a worldly and a proud foole, thou hast a purpose to be otherwise: Alas, such purposes as these will surely be disappointed, because they are purposes without counsell: thou shouldst first take counsell how to crucifie thine affections if thus thou wouldest doe, thy purposes would stand. What an egregious sinne is this then, to set thine affections on things that are carnall? thou art *vaine and hast no purpose* to be otherwise; thou secure, and hast no purpose to shake off security; no purpose to give over thy carnall appetites, and thy customes, and the lusts that thy conscience does know of: thy owne conscience can point thee out many lusts that thou livest in, and thou hast

haſt no purpoſe to leave them, O how does this provoke the Lord Ieſus to wrath! Which of us does this purpoſe in his heart? I abſolutely purpoſe henceforth to uſe all the means under Heaven for the ſaving my ſoule, I have gull'd it to this day, now I purpoſe to doe ſo no more; now I will every day examine my conſcience, every day keep company with the godly; I will never ſort with my old company more. I have uſed my body like an Idoll, now I purpoſe to mortifie it, &c. Alas, our affections will not let us. It is certaine, thou never haſt a good purpoſe to God for thy ſoule, as long as thine affections are earthly. All thy purpoſes are *inſtar palea*, ſayes a Divine, they ſit for an houre, or a day, or a health, like the chaffe which the winds drive away. *Car in Pra. 15.22.*

Fourthly, becauſe *if thine affections be carnall, ſo are thy devices and contrivings.* When a man ſets his affections on any thing, as he ſpends many thoughts thereupon, and purpoſes to have it if he can, ſo he deviſeth with himſelfe whereby to attaine it. *Davids* enemies whoſe affections were set againſt him, they deviſed how they might diſpoſſe him. *All that hate me, againſt me doe they deviſe my hurt, Pſal.* 41.7. What a company of devices hath the glutton to ſatisfie his palate? the revengefull perſon to ſatisfie his wrath? the covetous perſon to ſcrape himſelfe maintenance? endleſſe to recount what innumerable devices men have to compaſſe what their heart does affect. *Phalaris* deviſeth new torments, *Nero* deviſeth new cruelties; *Sardanapalus* propounds a reward by a cryer to him that could deviſe out new pleaſure, the wicked Lawyer and troubleſome pariſhioner deviſeth new *quillets and put-caſes*

4. *If thy affections be carnall, ſo are thy devices.*

cases to fetch over his poore neighbor, the proud minion deviseth new *paintings of the face*, new washings of the body, new curlings of the haire, new deckings of their neck, new fangled attires, and the like; the covetous deceiver deviseth new cousenages, new cony-catchings, pollings, rackings, gullings, &c. The Usurer new usuries, new covenants and reaches. It were long to rehearse what devices are in men to fulfill their unruly affections. These wretches are abhorred of the Lord. *Solomon* sayes there be six, yea seven things, which the Lord hates and abhors, *Prov.* 6.16. And in the next verse save one, hee sayes, that an *heart that devises wicked imaginations* is one of them. The Lord numbers these men among the damned crew of the Heathen, *inventers of evill things*, *Rom.* 1.30. Wo unto them that *devise iniquitie*, sayes the Prophet, *Micha* 2.1. Now see thy wofull condition, who ever thou art, whose affections are carnall, thy devices are all carnal, thou doest not devise how thou maiest best serve Almightie God, how thou mayest best overcome sin, how thou mayest best glorifie Christ. Which of us does set his head a worke every day, how hee may best pray, and best repent, and best heare, and best do everie good dutie? alas there is little such devising among us, because our affections stand not this way. If our affections were set upon God, we would be studying and contriving how to purge all our families, how to propagate the glorie of God in the parish, how to exhort, and reprove, and provoke one another to godlinesse. A liberall man *deviseth liberall things*, *Isa.* 32.8. he devises how he may releeve Gods poore Saints, how he may

Qui præter usitata mala, alia excogitant, Basil. Theodoret. & alii in loc.

set the poore on worke, how he may help forward the Gospell with his purse, if he can finde how: An humble man deviseth humble things, a peaceable man deviseth peaceable things, a holy man deviseth holy things: If our affections were set right, we would all lay our heads together how the Parish may best be reformed, how our scandalous houses may best be removed, how the Word that we heare from Sabbath to Sabbath, may best be put in practise among us: thus it would be, if our affections were set upon God. But because our affections are not set so, hence it comes to passe our devices are carnall.

The IX. Sermon.

Colos. 3. 2.

Set your affections on things that are above, &c.

The extremity of the affections is zeale, and it is due only to God.

HEre remaines the fourth head, which is the extremity of the affections, and that is zeale *Zeale is due only to God, and the things of his worship*; and therefore hence we may see, how infinitely they sin, that set their affections on things here on earth, because they rob God of his due; zeale, which is the extremity of the affections, is due onely to God and the things of his worship. *Phinees was zealous for his God, Num.*

25.13. he gave the zeale of his affections to no other but God. Now, what is zeale?

Zelus quid. 1. *Things in zeale.*

Zeale is a high strain of all the affections, whereby the heart puts forth all it's affections with might upon that which it absolutely affects; five things therefore there are, which concurre to the making up of zeale.

1. *A high measure of affections.*

First, *a high measure of the affections.* Every measure of the affections is not zeale, a man may affect a thing coldly and lukewarmely, that is not zeale. As a covetous man may have lukewarme good affections to the word. But this is not zeale. I say, zeale is a high measure of the affections. Zeale is a metaphoricall word in the Original, it's taken from the *seething of water over the fire.* Every measure of heate in the water is not seething. No, seething hot is a high measure of heating. The Apostle confesses how the false Apostles affected the *Galatians.* They *zealously affect you*, sayes he, *Galat.* 4.17. he confesses they did affect the *Galatians*, and he confesses they did highly affect them, in a very high measure, if it had been as well, as it was high: they zealously affect you, that is, they highly affect you. *Clavasius* a *Casuist* for the Pope, having run through all the Alphabet of questions, in the end of his Booke concludeth with zeale. Zeale sayes he, is a high measure of heate of affection, such an one sayes he, as I have shewne unto Christ in writing this Booke. It's a most devillish saying, for his Booke is little else then a hellish rhapsody of blasphemies to Christ, and magnifyings of his holy father the Pope. But therein he sayes right. That zeale is a high measure of affection.

Clavasius ita fervor divinae charitatis.

Secondly,

Secondly, as zeale is a high measure of the affections, so it is *of all the affections*. I doe not say any one of the affections alone, or of sundry together. But it is a high measure of all the affections. *Bonaventura* and other of the Schoole make it onely of *love*; *Ludovicus Vives* makes it to be compounded of two affections, *indignation* and *pitty*, Others to be mixed of *anger* and *love*: this is not so; for zeale is a high straine of all the affections. And therefore the Apostle sets it as a generall height of the affections in generall. It's good sayes he, to *be zealously affected in a good thing*, *Gal.* 4 18. he does not onely say, it's good to be zealous in love, or zealously angry, but generally it's good to be zealously affected in a good thing. *Sorrow* for sinne is good, and therefore it's good to be zealously affected with it, *Desire of grace* is good, and therefore it's good to be zealously affected with it. So that then we may be said to be zealous for God; when our *love* to him is earnest, our *desire* of him is earnest, our *joy* in him is earnest, our *indignation* against what ever may dishonour him or dislike him, is earnest: when we thinke nothing too good, nothing too deare, nothing too much to bestow upon him. A man may love God in a *lukewarme measure*, hate sinne in a lukewarme measure, grieve for his corruptions, desire faith and repentance, delight in good duties, pitty the miseries of others, feare to transgresse Gods Commandement, a man may have all these affections thus in a lukewarme measure: as this is displeasing to God, so it is not zeale. Zeale is a high measure, the highest straine of all the affections.

2. *Zeale a high measure of all the affection. In prol. sen. dab. 3.*

3. *With all the might of the soule.*

Thirdly, as zeale is the highest measure of all the affections, so it is *with all the might of the soule.* For when a man does zealously affect any thing, his affection is mighty upon it. Thou shalt love the Lord thy God with all thy *heart*, and with all thy *soule*, and with all thy *might*, *Deut.*6.5. that is, thou shalt love him zealously. *Nimrod* was a *mighty hunter*, *Gen.*10.9. that is, he was zealous at his hunting. Woe unto them that are *mighty to drinke* Wine, *Isa.*5.22. that is, that are greedy and zealous in the pursuite of their appetite in that kinde. *David* danced before the Lord *with all his might*, 2 *Sam.*6.14. that is, he did it zealously. Zeale is, when the heart raises up it's affections with all it's might on a thing. And therefore lukewarmnesse is called negligence in the Scripture: Cursed is he that doth the worke of the *Lord negligently.* As he that fights negligently, shewes not all his might in his fighting, so he that goes about any duty of Gods Service negligently, his heart does not shew all it's might in it. It puts not forth all the might of it's affections upon it. Lukewarmnesse then is the negligence of the affection, and cursed is the man that does the worke of the Lord negligently, sayes the Text. But zeale is the might of the affection.

4. *The putting forth of all the affection.*

Fourthly, as zeale is with all the might, so it is the *putting forth of all the affections.* When the heart affects a thing, and puts forth all it's affections upon it, reserving no part of it's affections for any thing else, this we call zeale. *Herod* affected the preaching of *Iohn*, but he did not affect it zealously, he did not put forth all his affection upon it, he reserved a maine part of his affection

ction for his pleasure. And therefore he was not zealous in hearing. Hence it is that the Scripture cals *lukewarmnesse deceitfulnesse*, as Divines doe observe; Cursed is the deceiver, *Mal.*1.14. that is, cursed is the lukewarme person that offers God lesse then he hath; offers somewhat, and reserves backe somewhat, that puts not forth all his affection upon God and his Service. Zeale is the putting forth of all the affection. As when the heart affects God, and affects nothing in competition with him, this is to be zealously affected towards God. When the *Iewes* had crucified Christ, and persecuted *Paul*, and forbidden him to preach, the Text sayes, the wrath of God was come upon them *to the utmost*, 1 *Thes.*2.16. That is, the zeale of Gods fury, and anger and vengeance was on them. He kept nothing backe; he was *not angry a little*, nor wroth a little, but he put forth the affection of his wrath to the utmost upon them. So when the heart puts forth the utmost of it's love upon God, and the utmost of it's delights upon his Word, and the utmost of it's feare on his name, and the utmost of it's affection on his Commandements, then it is zealous; But if he keeps backe ought to bestow it elsewhere, it's a deceiver and a lukewarme heart.

Fifthly, as zeale is the putting forth of all the affection, so it is upon a thing which the *heart does absolutely affect*. A man may affect a thing, when he does not affect it absolutely. He affects such or such a thing, but he affects it not absolutely. He affects it perhaps with a degree of affection, as farre as twelve pence will goe, he places may be a groats worth of affection upon a

5. *Upon a thing that the heart does absolutely affect*

quire of paper. If he be askt five pounds of silver for a quire of paper, he does not affect it at that rate, and therefore he does not affect it absolutely. But if a man have a true zeale of affection to a thing, he affecteth that thing with absolute affection, *Let it cost what it can, he affects it*, let it cost him all charges, and all paines, and all difficulties, yea though it cost him his life, he will have it, then he does absolutely affect it. So that then is a man zealous for God and for grace, when his affections stand absolutely that way. May be hee'l be glad so he may get it at an easie rate; but if he cannot, alas he must have it, he concludes upon that, though it cost him sighes, groanes, every dayes strivings, every dayes labour, praying, meditating, repenting, parting with all his lusts, although never so deare. O his soule does affect it on that manner, he must and he will have it, rather then life. This man is zealously affected towards grace, and towards God, because he affects it absolutely. Thus *Iob* was zealous in affecting Gods Word, he esteemed it *above his necessary food*, *Iob* 23.12. He does not say above his daily food, for so he might do and not be zealously affected therewith; but he affected Gods Word above his necessary food, above all food absolutely, without which his life could not consist; without which a man dies: such food as this, comes nearest of all outward things to be absolutely affected. A man affects it above *lands*, and above *livings*, above his *silver* and his *gold*, above all his *pleasures* and *gamings*, a man will part with them all, rather then part with his necessary food. Yet *Iob* affected Gods Word above it. And therefore he affected

affected it zealously. This is the last thing in zeale. It is upon that which does absolutely affect.

Albeit, now it may partly appeare by the very definition of zeale, that it is due onely to God, a man must not be zealous about any thing, nor zealously affected with any thing, but only with God and his worship. Nevertheless we may yet further prove it.

Zeale is due only to God.

First, because *zeale is the religious part of the affections of the soule.* Now the religious part of them are due only to God.

1. *Because it is the religious part of the affections.*

I profited in the *Iewes* Religion, being *zealous of the traditions of my Fathers*, sayes *Paul, Gal.* 1. 14. he makes zeale the character of his Religion. Seest thou a man zealous then after profits, and most earnest to get meanes and maintenance and the things of this life? that man makes gaine his Religion. Seest thou a man zealous after any thing? that's his Religion. Zeale is the religious part of the affections, and therefore it's due onely unto God.

2. *Because zeale is the most of every affection.*

Secondly, as zeale is the religious part of our affections: So also it is the *most of every affection*, and therefore onely due unto God. Zeale is the most of every act that a man does. That which the mind *minds most*, and *studies most*, that it minds zealously; that which the memory *remembers most*, which the heart *wils most*, it wils zealously. That which a man feares most, and loves most, and *desires most*, that it does zealously. Now if zeale be the most of every act of the soule, it must needs be *Idolatry* to place it any where else but in the service of God. Does't thou meditate most, and thinke most of the

World? thy thoughts are idolatrous. Doeſt thou talke moſt and conferre moſt of the things of the World? thy words are idolatrous. Doeſt thou carke moſt and care moſt? doeſt thou love moſt, and rejoyce moſt in any things of this life? thine affections are idolatrous. Doeſt thou ſorrow moſt for croſſes, and loſſes, and diſgraces, and the like, more then thou grieveſt for thy ſinnes? thy grief is idolatry. That's the hearts Idoll, which it doth affect moſt. How often is God in Scripture called the *moſt High*? the moſt High, *Acts* 7. 48. if he be the moſt high, then the moſt high of every act, and of every affection muſt be for him. The very Heathen call God, *Deus optimus Maximus*, God the moſt good, and the moſt great: ſo likewiſe he is the moſt terrible, and the moſt holy, and the moſt juſt; and therefore the moſt of our affections muſt needs be due unto him. Zeale is the moſt of every one of the affections, and that only is ſutable to God. The affections muſt be ſutable to the thing we affect; but nothing of all the affections is ſutable to God beſides zeale; for zeale is the moſt of every one of them.

3. *Zeale is the peculiar pitch of every affection.*

Thirdly, as zeale is the moſt of every affection: So it is *the peculiar pitch of every affection*. There cannot be two moſts. The ſuperlative degree cannot be two; *Doctiſſimus* properly is a tearme peculiar to one body. The moſt learned man in the World, is a peculiar word, peculiar to one. There may be ten learned, a thouſand learned, there may be many learned, but moſt learned is a peculiar title. So zeale being the moſt of the affections, it muſt needs be *peculiar to ſome one thing*, which cannot be any other but God. Chriſt gave

gave himselfe for us, that he might redeeme us from all iniquity, and purchase to himselfe a peculiar people, *zealous of good works*, Tit. 2. 14. Those people that are zealous of good works, ye see they are people peculiar to Christ. They can be no other people but Christs people that are zealous of good works. No people under Heaven are truly zealous of good works but only his people. This is peculiar to Christ, to have such people: Because zeale is peculiarly due unto him. Thou canst not possibly be one of Gods people, if thou beest not zealous for God. A *zealous beleever*, and a *zealous repenter*, and a *zealous professor*: Zealous in *praying*, and zealous in hearing the Word. Zealous people are peculiar people to Christ. Under love, and under joy, and under hope, and under feare, are not peculiarly due unto God. For I may love my health too, and I may delight in the blessings of this life, and I may feare a temporary evill. I may lend mine under affections to some things else besides God; but my zeal being the most of my affections, must be given to God, zeale is peculiar to him. Thou art a worldling then, thou art none of Gods if thou beest not zealous for him. Thou art of thy father the Devill, thou art none of Gods, unlesse thou bee zealous to him. Zeale is his peculiar.

4. *Zeale is the most spending part of the affections.*

Fourthly, as zeale is the peculiar pitch of every affection: So it *is the most spending part of the affections*. A man must spend himselfe upon nothing but God; nothing else will quit charges. Now zeale is the spendingest straine of every affection: It most spendeth the spirits, it most busieth the body; you may gather what a spending

ding thing zeale is, by the passage in the Psalmist. *David* sayes thus, *My zeale hath consumed me*, because mine enemies have forgotten thy words, *Psal.*119.139. *David* was so zealous for God, that he did even spend himselfe to see how his enemies dishonoured his God. A child of God is like a faithfull servant, to his Master, he is willing to spend himselfe in his service. So hee is content to spend himselfe in his employments for God. *Paul*, when God employed him for the soules of the Corinthians, hee sayes thus, I will *gladly spend and be spent for you*, why? what was the reason? I abundantly love you, sayes hee, 2 *Cor.*12.15. that is, hee was zealous in his love to their soules, God had employed him for the good of their soules, and he was so zealous in this employment, that he could even spend himselfe, and be spent for them. And indeed zeale it selfe is a verie spending thing. *Thou art the Devils martyr*, that spendest thy selfe upon the things of this life; thou art so wedded thereto, that thou spendest thy parts, and thy wits hereabouts, thou spendest thy thoughts and thy time hereupon, thou spendest thy spirits, and thy selfe this way. The voluptuous man spends himselfe as much at his sports, as a Minister spends himselfe in a Pulpit, as a godly man spends himselfe in good duties. As for Gods Service, thy prayers are so cold and so negligent, thou spendest thy selfe not at all in them. Thy repentance is so overly, it spends thee never a jot to goe thorow it: thou art so eager after thy pleasures, they spend thee; so earnest after the world, that spends thee, because thou art zealous about such things. But it is otherwise with thee

thee in the Service of God. This is another ſtrong reaſon, why zeale is due properly to God, becauſe a man muſt ſpend himſelfe upon nothing ſo much as upon pleaſing of God, and doing his will, and ſeeking his glorie. It is true, hee may ſpend himſelfe in his calling. But the greateſt part of the ſpending lieth in this, that hee may walk with God in his calling. Hee ſpendeth himſelfe in belabouring his heart to work in obedience, to follow his buſineſſes with faith, to goe about his earthly employments as before God, to glorifie God in all his wayes. A man may *ground himſelfe upon nothing ſo much as upon God.* Zeale to God makes him a kind of Martyr for Chriſt.

Fifthly, as zeale is the ſpending part of all the affections, ſo likewiſe zeale is the impatient part of all the affections. It is true, we may deſire a good report among men, but our affection muſt not bee impatient; if wee cannot have it without bating an inch of a good conſcience, our deſire muſt bee patient without it. Wee may grieve for a loſſe or a trouble, but our affection muſt not be impatient: if wee ſee Gods providence hath ſent it, our griefe muſt bee patient under it. Wee may affect theſe outward bleſſings of God, but our affections muſt bee patient of a privation, but our affections muſt be zealous to God; becauſe *zealous affections are impatient of the contrarie,* Wee muſt ſo hate ſinne, againſt God, as to bee impatient to endure it: ſo feare to offend him, as to bee impatient of any boldneſſe that way: So love the glorie of God, as to bee impatient of any diſhonour to his Name: So zealous

5. *Zeal is the impatient part of the affections.*

to

to reprove sin in a neighbour, as not to suffer sin in him. Thou shalt *rebuke thy neighbour, and not suffer sin* on him, *Levit.* 19.17. that is, thou shalt be zealous in rebuking. An high look and a proud heart I will not suffer, *Psal.* 101.5. that is, I will bee zealous against it. I have not suffered my mouth to sin, *Iob* 13. 30. that is, I have been zealous in the ruling of my tongue. Zeale is the impatient part of all the affections, look what thine affections do zealously affect, they will not suffer the contrarie. And therefore the zeale of thine affections must be unto God. Indeed if thine affections bee lukewarme to God, thou mayest *wish* that God might be glorified; but if hee bee not, thou canst *endure it*: Thou mayest pray to God for grace to heale thee of thy deadnesse; but though he do not, thou canst beare it. But if thine affections were so far hereto, as to be zealous, they would be impatient, thou couldest never endure it. Zeale is the impatient degree of the affections, whereby when the soule does affect a thing, it is impatient without it. And therefore zeale is due only to God. Thus ye discerne the evidence of this truth, that the zeale of our affection is due properly to God.

The

The X. Sermon.

Coloſ. 3. 2.

Set your affections on things that are above, &c.

THE Uſes of this are theſe.

Firſt, hence we may learne, *that God demandeth the zeale of our affections.* If the zeale of our affections be due unto God, I beſeech you take notice that God demandeth his due. Give unto the Lord the glorie due unto his Name; and ſo God demandeth his due in our affections. If I be a Father, where is my honour? if a Maſter, where is my feare? *Mal.* 1. 6. he does not only call for ſome honour, and ſome love, and ſome feare, but hee cals for his part, where is my part? ſayes he. Where is my fear? Gods part of thy feare, as I have ſhewed, *is the zeale of thy feare,* Gods part of thy love, and thy joy, and thy hope, and the reſt, *is the zeale* of the ſame. This now God demands of thy ſoule; where is my feare? may be thou loveſt him a little, and his Commandements a little, may be thou feareſt him a little, to offend him and diſobey him thou feareſt a little; this is not Gods part. The zeale of thine affection is Gods part; and he cals for his part, where is my feare?

Vſe 1. *God demands the zeale of our affections.*

Secondly, hence we may learne, that *we muſt* 2.
on paine of Gods infinite diſpleaſure, give him the zeale

we are bound to give God our affections.

zeal of our affections, whensoever we pray, to pray to him zealously, bleeding for our sins, and melting under our wants, and yearning for his graces. Whensoever wee praise him, to praise him thus zealously, rejoycing in his mercies, and admiring his goodnesse. Whensoever we enter his Courts, to enter with zeale, reverencing his footstoole, trembling at his Word; in all our wayes seeking how we may be *most zealous of his glory*: for if God demand the zeale of our affections, there is no keeping back. *Ananias* was smitten dead for keeping back a little peece of money, when God did demand it. Cursed is he that keeps back a blow, when God does call for it, God demandeth our zeale, and wo is us if we keep back.

Jerem. 48.10.

3. *On pain of damnation.*

Thirdly, hence we may gather that we are *in the state of damnation*, if we do not give God *the zeale of our affections*, if God require it, upon pain of damnation, & we are bid to give it him upon pain of his everlasting displeasure, then certainly we must needs be in state of damnation if we do not give it. Now this is proved by 4 arguments.

1 *In Cant. Serm. 49.*

First, *that man is in the state of damnation that never repents.* I need not prove that, yee know it well enough; he is sure to perish that never repents. Though thou hast taken up all the outward duties of religion, thou never repentest unlesse thou be zealous; if thou be zealous, then thou hast drawn out of Christs wine-seller, as *Bernard* observes on the *Canticles*, *Introduxit me rex in cellam vinariam*, the King hath brought me into his wineseller, he expounds it of the souls drawing of zeal from Christ: but if thou beest not zealous in repentance, thou never repentest. *Be zealous and repent*, *Rev.* 3.19. First, he sayes be zealous, and then

then he saies repent. First, thou must resolve to be zealous, or else thou doest not repent: if a man have wrong'd a neighbor though never so mean, he must be sorry for it, or else he does not repent of it: if a man have wrong'd a Noble-man, hee must be more sorry: for as the wrong is the greater, the greater the party wronged is, so the greater is the sorrow that is required to repentance. If a man have wronged the King, it must be greater sorrow yet, till the sorrow be somewhat answerable to the greatnes of the K. who is wronged. But if a man have wronged a God, this must be the greatest sorrow of all sorrowes, otherwise thou doest not repent. Repentance *is the rending or breaking of the heart*, so sayes the Prophet *Ioel*, it is not a luke-warme, or a little griefe that will break the heart. Repentance is the humbling of the soule, sayes *David*, it is not a little bowing, and a little bending will humble it before God. Repentance *is the mortifying or the killing of sin*, as *Paul* cals it: alas sin is like the heart of Oke that will be a hundred yeres a dying, so sin will be long a dying, it is not a little pricking and a little compunction will kill it. Repentance is called repentance unto life, in the Scripture; it is not a little chafing, and a little rubbing, and a little *Aqua vita* will fetch a man from death unto life: No, no, Beloved; thou never repentest unlesse thou be zealous. And therfore the Apostle makes zeale a part of repentance, 2 *Cor.* 7. 11. No zeale, no repentance: no repentance, no salvation.

2. That man is *in the state of damnation that is not a beleever in Christ*; if a man be not in Christ by a lively faith, he cannot be saved. The Prophet propheſying of Christ saith thus, Unto us a child

child is borne, and he ſhall be called wonderfull the Prince of peace, and the zeale of the Lord of Hoſts ſhall performe this, *Iſa.*9.6,7. Never Chriſt conceived in any man under Heaven, but the zeale of the Lord of Hoſts does performe it: Does he enlighten the mind, or purge the heart or cleanſe the conſcience? zeale does perform it. Can I be ſo in love with Chriſt, as to deny myſelfe for him, and not be zealous to him? Can I count all my parts, and all my gifts, and all that I have, as *Paul* did, to be droſſe and dung, for the worth I find in Chriſt, and not be zealous of him? Can I hunger after him, and pant for him, and be ſick of love till I have him, and not be zealous towards him? Thus we muſt do, otherwiſe we are not in Chriſt. And therefore *Moſes* confounds faith and zeale, as if they were all one, and both in one. *Phinehas* was zealous *for Gods ſake*, *Numb.*25.11. That is, hee was zealous and faithfull both, for ſo the Pſalmiſt expounds it, that was counted to him for righteouſneſſe, ſayes he; that was, ſpeaking of his zeale in executing of judgement, that was counted to him for righteouſneſſe. Now ye know nothing can be counted to a man for righteouſnes, but only faith, and therefore *by zeale there is meant faith.* This is an undeniable argument, if a man have faith, hee is zealous, otherwiſe he hath no faith. If hee have no faith, he cannot be ſaved.

Thirdly, *that man is in the ſtate of damnation that loves not God.* He that loves not the Lord Jeſus Chriſt, let him be *Anathema Maranatha*, that is, let him bee accurſed and accurſed, for it is the greateſt curſe in the world, it is the curſe of the Goſpell, Let him be accurſed, and double accurſed

sed, that loves not Christ. Now a man never loves God, if he be not zealous; *qui non zelat, non amat*; He that is not zealous in love does not love; love is tearmed zeale in the Scripture. *Iehu*, indeed the truth was, he had no love to God, he thought he had though; and therefore when he would tell *Iehonadab* he had love to God, he tels it in these words, Come and see my zeale I have to the Lord of Hosts, 2 *Kmg.* 10.16. That is, see the love that I beare to the Lord of Hosts. *Zelus debet esse non modo in affectu, verumetiam in intellectu*, is a saying, zeale must be in the minde, and zeale must be in the affections, both are required to this zeal that I speak of. If thou beest not zealous, it is most certaine, thou hast not a *iot of true love*. Zeale is more seene in that affection then any, if there be any; and therefore if there be no zeale in thee to God and his wayes, there is no love, thou art yet under wrath. *August.*

Fourthly, that man is in the state of damnation, *that was never taught of God*: Christ promises that all that are his shall be taught of God; taught of God to be holy as he is holy; taught of God to love one another; taught of God to walke in all newnesse of life. Every man looke what he is taught in, therein he is zealous. *Paul* before he was converted, he was taught in the ceremonies and traditions of his Fathers, and therfore therein was he zealous. I was taught, sayes he, according to the perfect manner of the Law of the Fathers, and was zealous, *Acts* 22.3. Alas poore soule, had he been better taught, he had been better zealous. I doe not speake of the outward teaching of the eare only, but also of the inward teaching of the heart, his very heart; such was the *Sapit unusquisq; quod didicit.*

policy of Satan, his very heart was taught in those things, and therefore he was zealous of them. The covetous mans heart is taught to be earthy, therefore he is *zealous for the world.* The proud mans heart is taught to be proud, therefore he is *zealous for his credit and esteeme.* The voluptuous mans heart is taught to be vaine, therefore he is *zealous of his pleasures.* Alas, such were never taught of God. The Devill teaches them, and their lusts teach them, and the examples of others teach them. Alas, if thou beest not taught of God, how to walke in newnesse of life, thou canst not be saved; it is better to be unborne then untaught; and this as you see, cannot be without zeale unto God. Prov.

Fifthly, that man is in the state of damnation, that cannot yet be pittied. If thou beest zealous for the things of this life, and not zealous for Heaven; zealous for thy pleasure, and not for Gods glory, thou art not to be pittied; and thou wilt have pleasures, take them, and thou wilt to Hell, go, who will pittie thee? *Deformitas scelera auferet misericordiam.* It is true, it would pitty a mans heart to see a poore soule weeping and howling for his sins, and yet goe to Hell. It would pitty a man to see a blind Papist, whipping himselfe, praying on his Beads, giving all his goods to the poore, confessing his sinnes to his Confessor, fasting and afflicting his body, zealous in his blinde superstition, and all to save his poore soule, and yet goe to Hell; it would pitty a mans heart I say, to see such a man goe to Hell, as how can he otherwise? yet it would pitty a man, because he is zealous for God, in the blindnesse of his zeale: As it pittied the Apostle to see his brethren

thren goe to Hell, that were blindly zealous for God. *Brethren, my hearts desire*, and *prayer* to God for *Israel* is, that they may be saved; for I beare them record, they have a zeale of God, but not according to knowledge, *Rom.* 10. 1, 2. It pittied him that such as were blindly zealous for God should perish. But whom will it pitty to see thee go to Hell, thou hast no zeale at all, that way? No, no, thou art zealous after the things of this life, and after thy lusts, as God told Ierusalem, *Who shall have pitty upon thee, O Ierusalem?* Thou hast forsaken me, sayes he, *Ier.* 15. 5. Who will pitty our drunkards and our whoremongers? who will pitty you that are zealous in your sinnes and abominations? ye are not so much as the objects of pitty.

Is it so, that the zeale of our affections is due only to God? Is it so that God does demand it? and that we are bound upon paine of death and damnation to give it to God? Is it so that we never repented, we never beleeved, never were in Christ, never loved God, never were taught of God, never can be pittied, unlesse we give the zeale of our affections unto God? Then, O then, let us consider the lamentable condition we are in, as long as the zeale of our affection runs otherwise. I beseech you consider these eight things, which may convince you what a wofull condition ye are in.

1. *Zeale is the fire of the soule.*

First, *zeale is the fire of the soule.* Looke what thou art most zealous upon, that sets thy soule in a fire. Every man and woman in the world is set on fire either of hell, or of heaven. Now if heaven have not set thee on fire, hell hath set thee on fire, thou art set on fire of one of these two. As it

is the blessedest thing that can be to *be set on fire of Heaven*, to be zealous for the glory of God, and the saving ones soule; zealous for the getting of grace, and zealous in the duties of Religion: so on the contrary, it is the cursedst thing that can possibly be, to be set on fire of Hell. Thou which art a swearer, a lyar, a filthy speaker, whose mouth talketh of vanity, thy tongue is set on fire of Hell; the tongue is *set on fire of Hell*, sayes the Apostle, *Iames* 3.6. Thou which art a voluptuous man, that lovest thy pleasures, and delightest in vanity more then in better things, thy heart is set on fire of Hell: Thou which yeeldest to the temptations of Satan, the Devill tempts thee to goe proudly in thine apparell, and thou yeeldest: the Devill tempts thee to smother thy conscience, and thou consentest. The Devill tempts thee to put off thy better obedience till another time, and the temptation takes hold; there is here a temptation of Satan, but it is a *fiery dart*, the fiery darts of the Devill, *Ephes.* 6.16. Well does the Apostle call them fiery darts of the Devill, sayes Saint *Chrysostome*, ταῦτα γὰρ αἱ ἐπιθυμίαι; for such, sayes he, are the sinfull lusts and affections; they are all fiery, set on fire of Hell; this is one misery and this not a small one; zeale is the fire of the soule, and if it be not set upon God, it is set on fire of Hell.

Chrysost.

2. *Zeale is the running of the soule.*

Secondly, *zeale is the running of the soule.* If thou beest not zealous for God, thou runnest away after the things of this world; thou doest not only goe after vanities, but thou *runnest*; not only goe after thy pleasures and thy profits, but thou *runnest*. As the affections are the feet of the soule, so zeale is the *swift running pace of those feet*. I will *run* the way of thy Commandements, sayes

Dauid

David, that is, I will be zealous in it. It is a long way to Heaven, especially now since the fall, it is a very long way to Heaven, and death will overtake us before ever we can get there, unlesse we run; and therefore Saint *Paul* commands us to run fast enough, lest we never get there. So *run* that ye may obtaine, 1 *Cor.*9.24. Now had we not need to set our zeale right, for that way we *run*, that way our zeale stands. If the zeale of our affection stand to Godwards, we run onwards to Heaven; but if it stand to the things here below, we run onwards to Hell. I reade of *Tiberius Nero*, who when his brother *Drusus* lay sick in *Germany*, he ran two hundred miles in twenty foure houres to visit him. But we may finde ranker runners then so in sinne; some in drunkennesse and good fellowship, as they call it; others in security and hardnesse of heart; others in one sinne, and others in another; and as they run themselves, so if there be any that are stricter then themselves, they wonder that they run not with them to the same excesse of ryot, 1 *Pet.*4.4. Marke, run not with them, where note, themselves run into ryot. May be sometimes, they have sudden and violent affections to good, as if they were all on a fire for the present, like the young man in the Gospell, he came *running* to Christ, and kneeled downe to him, sayes the Text, *Marke* 10.17. O he was all upon the haste, he does not goe to him, but he runs; as many men and women have very good moods and violent pangs of goodnesse now and then, but alas it was nothing but a flash, for by and by he was as ready to be gone, as ever he was hasty to come; and then he ran on in his security and covetousnesse

Tiberius Nero.

of minde. Doe ye not see how fast many of you run on in arerages with God? If we could see Gods debt-book, might we not there reade. *Item*, ten thousand oathes thou hast sworne. *Item*, millions of millions of filthy words thou hast spoken. *Item*, a hundred millions of millions of wicked thoughts thou hast thought. *Item*, a thousand lazie prayers thou hast made. *Item*, twenty hundred Sabbaths thou hast prophaned. *Item*, forty Sacraments thou hast unworthily received: Thus ye have run on, as if ye thought every day seven yeares, till ye are in Hell. Thus it is with you, when your zeale is set any where else then on God.

3. *Zeale is the predominant element in the soule.*

Thirdly, *zeale is the predominant element in the soule.* Looke what the soule is zealous unto, that is the predominant temper of the soule: if thou beest zealous for God, Christ is predominant in thee: if thou beest zealous for the things of this world, the world is predominant in thee, *Non datur temperamentum ad pondus*, sayes the Philosopher, there is no temper but something is predominant. You never heard of a soule that had as much of the world in him as of Christ, and of Christ as of the world: No, as he is zealous to one thing, so one thing or other is predominant in him. Men-pleasing is predominant in one; pride predominant in another, and pleasure predominant in a third. Whatsoever a man is zealous unto, that is his predominant element: Now if thine affections, if the zeale of them be not set upon God, then something or other in the world is predominant in thee. O what a misery then is it to be lesse zealous for God then for the world! the world is predominant in thee; this is the character

racter of one that yet is no better then a reprobate; *Lovers of pleasure more then lovers of God*, 2 *Tim.* 3. 4. when pleasure is predominant and not God. He that loveth father or mother more then me, is not worthy of me, &c. sayes Christ, *Mat.* 10. 37. when carnall relations are predominant, and not spirituall, this I say, is an evident character of a wicked man: for what difference is there between a godly man and wicked man? both have sin in them; this is the difference: a godly man hath sin in him, but *grace is predominant*; and therfore he is called a godly man: A wicked man hath many good graces in him, but sin and wickednesse is predominant, and therefore he is called a wicked man; the denomination is from the part that is predominant. The beasts of the earth, because the earth is predominant; the fishes of the sea, because the water is predominant; a Brick-house, not as though there were no wood in it, but because Bricke is predominant. Marke all thy thoughts, which is predominant in thee, the world or Christ; marke all thy speeches, which is predominant, earth or heaven; mark all thy cares, which is predominant to busie thee most? O what wofull estate art thou in, when sinne and corruption is predominant in thee? If thou be more zealous after the things of this life, then after grace and holinesse, without which no man shall see the Lord: Thou canst never enter into Gods kingdome, because sinne is predominant in thee.

Fourthly, *zeale is the self-cruelty of the soule*: thou be est most zealous to God, thy zeale is a kinde cruelty to thy selfe. Master, spare thy selfe, saies *Peter* to Christ, Get thee behinde me Satan, 4. *Zeale is the self-cruelty of the soule.*

sayes Christ; he was zealous for the redemption of the world, and he would not spare his owne life. Zeale is a *holy cruelty of the soule*, it will spare nothing, nor life, nor credit, nor living, nor anything. M. *Fox* that was zealous in his love to the poore, he was in a holy manner cruell to himselfe, to give the very cloathes off his back, rather then the naked should not be covered. Love is as strong as death, and as cruell as the grave, *Cant.* 8. *Dura sicut infèri zelus*, as *Ambrose* expounds it; zeale is as hard as the grave. A man that is zealous, is a hard man to himselfe, that he may be free unto God; not as though true zeale were hard and cruell indeed unto his owne soule, but I meane, to his owne fleshly desires and respects, he is the mercifullest man to his owne soule under Heaven. Now then see what a woefull estate thou art in, if thou beest not zealous for God: For if the zeale of thine affections gad any where else, thou art the cruellest man to thine owne soule in very deed, and in truth, as possibly can be: Thou squandrest away Gods mercies, thou treasurest up Gods wrath, thou livest in those sinnes which thine owne conscience can tell thee are sins, thou bestowest thine affections upon the things of this life, which should be given to God, thou damnest thine owne soule. That time which God vouchsafes thee to get grace in, thou wastest it away upon vanity; thou art more earnest for the good of thy carkasse then for the everlasting weale of thy soule; thou partest with Christ, rather then with thy lusts: O thou art *durus ut infers*, thou art as cruell as Hell to thine own soul. Thou knowest that whosoever comes to the Sacrament *unworthily*, or *unprepared*, or not a new creature, he

eates

eats and drinks his own damnation; thou knowest this well enough, thou knowest that the Lord sayes so in his Word. Yet thou art so cruell to thy own soule, that for all this thou wilt venture: thou knowest, that he that comes to this supper without a wedding garment, shall be cast into utter darkneſſe, where is weeping and gnashing of teeth; thou knowest this full well, and thou canst not deny it. Yet thou art so cruell to thy owne soule, as to come hither without it: thine affections are so eager after the things of this life, the very zeale of them all, that thou art even cruell to thine owne soule, *Dura ut inferi*, as cruell as Hell it selfe to thy selfe. O the cruelty of thine earthly zeale; it makes thee feareleſſe and witleſſe to sinne against God, which the Angels of Heaven durst not doe for a thousand worlds. It makes thee sin against Christ, and cast off his yoake, without which thou canst be never saved; it makes thee choake the motions of Gods Spirit, and strangle thine owne conſcience, *Dura ut inferi zelus*, may we well say; this zeale is as cruell as Hell, and yet it is in every one of us all, that is not zealous for God.

Fifthly, *zeale is the brand of the soule.* When a man is zealous in any passion, what ever it be, we see it sets a brand upon a man; we call him a *cholericke man*, that is zealous with anger, he is very touchy, say we. We call him a *fretfull, envious* man, that is zealously given thereunto. We call him a *melancholy* man that is much in his sadneſſe. Zeale which is the Much of every affection, it sets a brand upon a man. So when a man is zealous for good, it sets a good brand upon a man, as *Æmilius* for his goodnes, was called

5. *Ambroſe. Zeale is the brand of the soule.*

Æmilius

Æmylius the good. *Antoninus* for his piety was called *Antoninus* the pious: so in Scripture one *Barsabas* was called *Justus* the just. So it should
Acts 1. 23. seeme too, that *Simon* was a noted man for some passionate and affectionate forwardnesse, and therefore he was called *Simon Zelotes*, that is, *Simon* the zealous, *Luk.* 6. 15. And so we see though it be counted a mockage by the ignorant world, it is observed by them which are without, that Gods people are zealous. Looke what ever a man is zealous in, that is able to brand him. Now if thou beest zealous for the world, or zealous after thy pleasures or any thing else in the world, it brands thee in the forehead for a carnall wretch: as *Elymas* the Sorcerer, *Iudas* the Trayter: It stigmatizes thee for a worldling, or a drunkard, or a company-keeper, or voluptuous, or what ever it be thy zeale is most in. Every man is more zealous for one thing then he is for another, either for God, or something else in the world: the question is, whether art thou most zealous for? if thou beest more zealous for any thing else then thou art for God, it brands thee for a wretch. Such an one a very worldling; such an one a very muckworme; such an one a very spend-thrift; such an one a very gamester and a royster; such an one a very tatler; such an one an *Orlando Furioso*; such an one a hard man: Looke where thy Most is, that does truly brand thee before God and good men that are able to discerne thee.

The

The XI. Sermon.

Coloſ. 3. 2.

Set your affections on things that are above, &c.

THE ſixth is, zeale is *the tranſportation of the ſoule out of it ſelfe.* When a man is zealous in a paſſion, he is tranſported out of himſelfe, the paſſion hath command of him, and not he of his paſſion. As a man that is all on fire with anger, or with choler, it tranſports him out of himſelfe, and he is under the command of his anger, his anger rules him; it is well for him now if his anger be good; but if it be carnall, what a woefull condition is he in! If a mans zeale be good and for God, he is happy, As *David* was zealous for God, he was tranſported out of himſelfe, he was not his owne man. No, ſayes he, I am thine, Lord ſave me, for I have ſought thy precepts, *Pſal.* 119. 94. hee ſought Gods precepts with ſuch zeale, that he was not his owne man, he was under the command of his zeale, his zeale was to God, and it did captivate him to God. I am thine, ſayes he. He was at Gods diſpoſe, not at his owne, for his zeale tranſported him out of himſelfe. Himſelfe would tranſgreſſe, but his zeale would not let him. Himſelfe would be careleſſe, but his zeale would not ſuffer him.

6. *Zeale is the tranſporting of the ſoule out of it ſelfe,*

He

He must doe as his zeale would have it. He had not the command of himselfe. No he was in the command of his gracious zeale. It was well for him it was good: for now on the contrary, if a mans affections be set upon the things of this life, he must have pleasures, and he must have his living and his maintenance, and he must have this, his affections are set on't, he is zealous after them: this man is not his owne man, he is a servant of his lusts. As *David* said, *I am thine, Lord*: So he may say on the contrary, *I am thine, World*: I am thine *pleasure*, I am thine *Satan*, I am at thy command and thy service. As the Text saies, *Paul* a servant of Iesus Christ, *Iude* a servant of Iesus Christ, for they were zealous for Christ, and their zeale made them not their owne men: so I may say of a wicked man, *Esau* a servant of sinfull pleasure and delights, *Demas* a servant of this present World, *Diotrephes* a servant of his owne ambition; for they were zealous of these things, and their zeale made them slaves thereto. Whosoever committeth sinne is the servant of sinne, *Iohn* 8.34. saies Christ to the *Iewes*, servant? say they, we were never servants, we are free: servants saies he, yea ye are the servants of sinne, ye goe about to kill me, saies he. Are not ye the slaves of sinne, when ye will be obedient to your lusts, to doe such an ill office as to murther me? I know there be two kindes of slaves and servants; some that are in *arcta custodia*, close prisoners; Such servants of sin are they, that are kept so close, that they cannot goe one step beyond prophaneneſse. Some in *libera custodia*, are false prisoners. When a mans lusts hold him in a longer chaine, like

Birds

birds in a larger Cage, which may be is free to be a professour, and come to Church and heare, and pray, and be civill; and when he is once at the length of his Chaine, his lusts pull him backe: the former are the affections *Gallislaves*, chained to their seates and their oares; The latter are their sluggish messengers, to goe up and downe of their errand. And therefore the Devill which takes all advantages of a mans affections, is said to hold him *captive at his pleasure*, 2 *Tim.* 2. 26. O sayest thou, I am not the Devils captive at his pleasure, I will not sweare, nor swagger, nor be drunken as some will; alas, alas, it is not the Devills pleasure to have thee a drunkard or a swearer, it is his pleasure to use his servants some for one service, some for another: it is not his pleasure to imploy thy tongue in swearing; no, Hee'l imploy thy tongue only in talking civilly of the things of the World. It is not his pleasure to use thee for drunkennesse and whoredome, but to goe on in security, and formality, and presumption. O what a hideous case art thou in, the zeale of whose affections is not set upon God! What will not thine affections command? and then if they command, thou art not not thine owne man, thou must obey. Let covetousnesse command; how wilt thou curtaile thy prayers to God in the morne? how seldome wilt thou be thinking of God all the day? how wilt thou carke, and pinch, and spare? Let mirth and jollity command thee, how wilt thou jest, and foole, and hoyt, and play, and giggle, and mocke, any thing for pastime? Let revenge command thee, how angerly wilt thou looke? how snappishly wilt thou speake? how churlishly wilt

ἐχολὴ τοῖς δούλοις, *sayes Aristotle, servants have no leisure.*

wilt thou bend thy fist? or how basely wilt thou study to do a displeasure? how apt to misconstrue what thy neighbour doth? how ready to entertaine any flying rumour of him? thus thou art not thine owne man, but haraſed, and hurried up and downe by thine unruly affections, till they have undone thy soule for ever. O consider then the wofulnesse of this thy slavery, when the zeale of thine affections is thus disjoyned from God. Consider quickly if thine affections keep thee in service long, they'l keep thee ever; the longer a man stayes in service, the more foole he is. Proverb. *Alterius ne sit, qui suus esse potest*; In the Law of God it is written, that if a servant after seven yeares bondage did still love his Master, the Law sayes thus, let his Master boare his eares, and make him serve for ever, *Exodus* 21.5. well, take heed, thou loveſt to live on as thou doeſt, and thou likeſt thy slaviſh courses too too well, take heed, I say, lest thine eares be nayled to thine affections, and thou be made a slave for ever. I feare me, we have many of such slaves, their eares boar'd with an awle, and their soules then bound prentice for ever to the wayes of Death.

7. *Zeale is the strength of the soule,*

Seventhly, *zeale is the strength of the soule*, zeale carries all the strength of the soule with it, leaves none behinde. And therefore the Scripture puts these two things together, ones zeale and his strength. Lord where is thy zeale, and thy strength? sayes the Prophet *Isa.*63.15. If he aske where his zeale is, he askes where his strength is? for zeale is the strength of the soule. Ye know *Iacob* wrestled with God for a blessing, and his effectuall fervent prayer prevailed,

but

but how does God expresse it? he expresses his zeale thus. By his strength he had power with God, *Ose.* 12. 3. his prayer was a zealous prayer, and therefore it was a prayer with strength, by his strength he had power with God. He prayed, and he prayed with strength, he layd all his strength that he could on the duty, and by his strength he had power with God. Looke what a man is zealous unto, all his strength goes to it, He leaves none behinde. O the misery of a carnall heart, that is not zealous for God, he hath no strength at all left for God, or the saving of his soule. Would hee pray? alas he hath no strength to pray with. His prayers are as weake as bul-rushes. Would he resist sinne? he hath no strength to resist it with. His striving to resist it is nothing able. O how hardy is hee to commit sinne, the charges and the cost that is in drinking does not terrifie the drunkard from his drunkennesse, the cost that is in garish apparell does not terrifie the proud from their vanity in cloathes. The disgrace that is in sinne does not terrifie the Adulterer from his lust. The feare of fathers and mothers displeasure does not terrifie the spend-thrift from his ryot. No wicked men are hardy that way, because their zeale goes that way. But to that which is good, *How weake is thy heart? Ezek* 16.30. *nihil metuendum videt, metuit tamen*; the least crosse looke of a father, or a mother, or a great man scares him. One twelve penny charges affrights him. One petty difficultie damps him, because his zeale stands towards another point; take him at the plough, there he can be strong to labour, hee'l toyle, hee'l sweat, hee'l hold out. Take him at prayer,

prayer, he is as weake as water; take him at a Tale or a Story, hee'l remember it well, and re-peate it after you, his memory is strong; take him at a Sermon, his memory failes him; take him to a businesse to manage, his wit is strong, his parts strong, he hath an excellent reach; but take him in mortification, he is as weake as a man without understanding. This is the misery of the soule, when thy zeale is not set upon God. The Devill is the strong man, *Mat.* 12. 29. and thou hast no strength to encounter him; thy lusts are strong to inthrall thee, and thou hast no strength to be free, and yet thou pissest at these things. Men thinke nothing of the Devill, as though he were nothing but a scare-crow. they defie him every houre in the day, they jest at him, saying the Devill is a foole, they'l paint him on their wals, and call for him as though they would give him a challenge. I remember a pretty proverbe that I reade the *Germans* have, *Non pingendus est Diabolus in pariete, quia sponte sua venit.* Paint not the Devill on the wall, hee'l come soone enough of his owne accord. I am sure, he comes too soone to beguile men, too soone to bewitch and befoole men, too soone to disarme men from all strength to that which is good. If he can once set thine affections on the things of this life, he hath gotten the victory, and thou art not able to recover.

8. *Zeale is the confidence of the soule. Separant omnes quæ cupiunt nimis, sayes* Lucian.

Eighthly, *Zeale is the full confidence of the soule*, that does a man chiefliest trust to, which he is zealous upon. He that is zealous for the world he trusts to the world, otherwise he would not be zealous for it. He trusts to have pleasures, and he trusts to have goods, and he trusts to be esteem-

the

that is zealous about them. What, doe you truſt to beare all before you? as we uſe to ſay, when we ſee a man hot and zealous upon any thing the ſoule would not be zealous but that it verily truſts to prevaile. Thus ſhall mine anger be accompliſhed, and they ſhall know that I the Lord have ſpoken it in *my zeale*, *Ezek.* 5.13. God was confident of the fulfilling of his wrath, why? becauſe he had ſpoken in his zeale. Indeed God may well be ſo, were he never ſo little angry; but the words doe expreſſe the nature of zeale. It's the full truſt of the ſoule to ſpeed. A wiſe man will not be hot upon any thing, unleſſe he truſt to goe through ſtitch. If zeale then be the full truſt of the ſoule, what a mad man art thou not to be zealous for God. Thou truſteſt to the World, and truſteſt thy pleaſures, and truſteſt thy paſſions, thou doeſt not truſt God. If thou truſtedſt the Lord God, thou wouldeſt be zealous for God. Alas, alas, thou canſt not truſt God thou never laboureſt to pleaſe him. He that depends on a man, and muſt be for to truſt him for help and aſſiſtance, he will not offend him. Alas, what truſt can he have to him, if he offend him continually? when the *Sydonians* and the *Tyrians* had offended King *Herod*, their Countrey being nouriſhed by the Kings Countrey, *Acts* 12.20. they laboured to pleaſe him againe. So if thou wouldeſt truſt Almighty God, thou wouldſt labour to pleaſe him, and to be zealous for his Name; and not make him thine enemy by thy ſinnes and iniquities, Thou which blaſphemeſt his Name with thine oathes, and abuſeſt his Creatures with thine intemperance, and prophaneſt his Ordinances with thy careleſneſſe and neglect, and diſpleaſeſt him all the yeare long.

Alas, how canst thou trust him? thou makest him thine enemy; canst thou trust one that hee'l befriend thee, that vowes he will hang thee? canst thou trust hee'l help thee at all hands, that is provok't to undoe thee? thou art a damned man, if God doe not pardon thee. Thou art a woful wretch, better thou hadst never been borne, if God give thee not grace. And canst thou trust God he will be good to thee? what and displease him day by day? offend him every foot? No, no, thou mayest trust him, hee'l confound thee Thou which art a lyar, thou mayest trust him what he sayes in the *Apocalyps*. All lyars shall be cast into the lake of *brimstone*. Thou which art a swearer, mayest trust him, hee'l never hold thee guiltlesse. Thou which art a drunkard, and a company-keeper, and a whore-monger, mayest trust him, thou shalt never inherit the Kingdome of Heaven; Thou which talkest idly and improfitably, mayest trust him, hee'l call thee to an account at the day of judgement. Thou which hardenest thy necke against the reproofes of the word, mayest trust him, hee'l destroy them without remedy; this he hath past his word he will doe, and herein thou mayest trust him: thou canst never trust him for mercy or grace or any good thing; thou displeasest him daily, and makest him thine enemy. And how canst thou trust him? what thinkest thou? does not he know how little thou carest for his Commandements? how little thou respectest his Ordinances? how basely thou usest him in thy wayes? indeed if thou wert zealous for his glory, and zealous to please him in holinesse of life, and zealous to obey him, and feare him, then thou mightst trust him. Thou canst never

Rev. 21. 8.

er must him otherwise. By this time thou mayest see what a wofull condition thou art in, if the zeale of thine affections be not set upon God.

But many poore soules may demand, how then shall I know whether the zeale of mine affections be set upon God? I answer thee: There are seven signes whereby thou mayest know it.

Signs whether the zeale of thy affections be set on God.

The first, *if thine affections be not able to God-ward*: a man may have a little hope, and a little griefe, and a little joy, and a little pitty, and no body see it. But if it be zealous, it will quickly be notable, every one, when once it is zealous, every one will note it. When *Epaphras* was zealous to save soules in *Colosse*, what sayes Saint *Paul* of him; I beare him record, he hath a great zeale for you, sayes he, *Col.* 4. 13. *Paul* could not but note it in him; he saw so many strong expressions of it.

This holinesse and forwardnesse is very remarkable. But if on the contrary there be no notable expressions of grace in you, alas there may be some goodnesse, some pitty, some griefe, some motions but this is no zeale, it is not remarkable. If a man be zealous for the World, his scraping and sparing is notable, his toyling, and studying, and talking that way is *very notable*. I will beare him record, he is a worldling; the world is so much in his speeches, the world is so much in his courses, and so much in his face. Looke upon his wayes, he is so combred with thoughts of the world: Looke into his family, there be so few good duties of grace, and so many tokens of the world: Looke upon his meetings, his discourses of edifying are so scarce, and of the world are

1. Signe if thine affections be notable to God-ward.

so copious, I will beare him in record, he is
worldling. Were we zealous for God, ther
would be divers signes and expressions of o
zeale unto God. Saint *Paul* when he would mak
it plain to the *Corinthians*, that he was an Apost
to them, he tels them, truly the signes of an Ap
stle were wrought among you, 2 *Cor.* 12.12.
we were zealous for God, ye might answer, tru
the signes of true zelots are wrought among u
ye that professe Christ, what signes of true ze
lots are there in you? if your brethren be secu
and growne dull, doe ye labour to quicken them
if the Gospell doe not thrive, doe ye labour t
further it? if grace be little stirring in the Paris
does Heaven ring with your groanes and yo
prayers? if zeale were existent among you, i
would be notable and remarkable among you, w
might say, I beare you record it is so, nay the wic
ked without would observe it, we beare them
record, they keep a great stirre about Heaven; o
lives would convince them. May be they woul
hate us and reproach us the more; but this is ce
taine, our lives would convince them, as Christ
did the Centurion, doubtlesse this is a righteou
man, *Luke* 23.47. So your lives would convinc
all their consciences; doubtlesse they are stri
men, doubtlesse they are humble, and meeke, an
religious. Thus it would be, were we zealous. Bu
if our Religion be not notable, hardly notable t
our selves, we can hardly tell whether we hav
true faith, and repentance, and zeale at all, yea o
no: much lesse notable to others, it is to be feare
ye are not zealous for God.

2. *Signe, If thou beest impatient of sin.*

The second signe of zeale towards God is, t
be impatient of sinne. Zeale, as aforesaid, is th
impatie

impatient part of the affections: if a man doe affect a thing but a little, he can be patient without it; but if he affect it very deep and with zeale, O how affections are ſet on it, and he is impatient if he ſpeed not. So that if thou beeſt zealous againſt ſin, thou art impatient of ſin, thou canſt not ſuffer it. Zeale is impatient of what ever is contrary to it. That this is the nature of zeale, you may ſee by the poore blinde zeale that was in *Paul* before his converſion: he was zealous to God as he thought, and thinking that the Church of Chriſt were contrary to all men, enemies to God and man, therefore now in the blindneſſe of his zeale he perſecutes that way unto death; Concerning zeale I perſecuted the Church, *Phil.* 3. 6. It was a wofull kind of zeale to perſecute the Church, but yet there you may gather the nature of zeale, it cannot abide that which is contrary; and therefore if thou beeſt zealous againſt ſin, thou canſt not abide ſin; better journey, riding, ſtudies, prayers, exhortations, any courſe thou wilt uſe, rather then abide it: thou canſt never abide any thing that is diſpleaſing to God, but reſiſt it to the utmoſt, and this reſiſting will be,

First univerſall: if thou beeſt zealous, there is no ſin thou canſt poſſibly abide. Nothing is cold but the fire does reſiſt it; ſo nothing is ſin but zeale does reſiſt it to the utmoſt. I eſteeme all thy precepts concerning all things to be right; I hate every falſe way, *Pſal.* 119. 128. This is zeale indeed, there is never a falſe way that a man can abide that is zealous. To be zealous againſt one ſin, and lukewarm againſt another, this is not zeal.

1. *Zeale cannot abide any ſin.*

Secondly, generall in all manner of perſons.

2. *In any perſon.*

1. *In friend* First, *in a friend as well as in an enemy.* If thou beest zealous, thou wilt find fault with thy friends when they sin, as well as observe a fault when thine enemy offendeth. Men are apt to observe when their enemy sinneth, O how unconscionable is he! thus he hath done, and so he hath done; but if thou beest zealous, when thy friend does transgresse, thou wilt not abide it. Fire will not only labour to consume the water that comes to put it out, but also the wood that comes to maintaine it. So it is with zeale, *Doe not I hate them that hate thee?* saies *David* to God, *Psal.* 139. 21. He could not abide to count them his friends that were not friends unto God, though otherwise they were very friends unto him, and might be saved his life, and were patrons and benefactors unto him, he could not winke at their sin because they were his friends: though thy friend be a *swearer* or a *carnall wretch*, yet if he be thy friend, and thou dependest upon him, thou canst see it and not see it; but if thou beest zealous, his sinnes thou wilt count *discourtesies* to thee.

2. *In child.* Secondly, in ones *childe* as well as a servant you shall have many, they are angry at every thing a servant commits; but if their children doe sin they connive, it was no such great fault, alas he did it unwittingly, and what would ye have of a childe do? say they: they can excuse it in their children, and lessen it; but if thou beest zealous thou canst not abide sinne in thy sonne any more then a servant, thou wilt correct him, and chide him, and threaten him, and counsell him, and never endure he should sin if thou canst possibly help it What my sonne, and be wicked? what shall I love God, and shall I suffer my loynes to [illegible]

nour him? Son, know thou the God of thy father, otherwise I count thee a bastard, and no son. This brake old *Eli's* neck, because he suffered his sons to be wicked, when hee by godly severitie might have remedied it. A zealous man, when his son hath committed things worthy of death, will not spare him, *Zach.* 13 3.

Thirdly, in ones *owne wife*, or *husband*, or father, or mother. as well as in a neighbour, zeale cannot abide it; husband, thou doest not love me, as long as thou livest thus; wife, thy heart is not with me, as long as thou doest thus; how canst thou love me, when thou doest not love God nor thine owne soule? This is the meaning of our Saviour: if any come to me, and hate *not father and mother, and wife, and children*, and brethren, and sisters, yea, and his owne life, hee cannot be my Disciple, *Luke* 14. 26. A zealous man cannot abide to yeeld to sin, for the best of them all. 3. *In wife or husband.*

Fourthly, in a *rich man as well as in a poore man*: if thou beest zealous, thou canst not abide sin, neither in the rich, nor in the poore: if poore men offend, and if beggars be idle and ungodly, then thou wilt complaine; Oh, the poore are so wicked, they break down our hedges, who would releeve them? they will not be orderly, they lye drinking in Ale-houses, and spend it away on the pot, therefore who would releeve them? But if the rich be keepers of company, and vain in their pleasures, thou art not so zealous against their sins, alas this is no zeale: but let a wicked man be as great as King *Ahab*, *Micaiah* will deale roundly with him. *Nehemiah* will not spare Lords nor Nobles when they sin, *Neh.* 13. 17. For a Magistrate to punish poore Malefactors, and not the 4. *In a rich man.*

Gentrie, when they do transgresse, is this zeale? no it is cursed partialitie.

5. *In ones selfe.*

Fifthly, *in ones selfe*, rather than in any body else: true zeale is more zealous against sin in ones selfe than in all the world besides; otherwise, sayes our Saviour, it is *hypocrisie, & not zeale*. Thou hypocrite, first cast out the beame out of thine owne eye, and thou shalt see cleerly to cast out the mote out of thy brothers eye, *Matth.* 5. 7. Zeale I say, is *like unto fire*, it is hot it selfe first before it heat others: may be the fire meets with many other things that it is not able to heat, as the bottome of a kettle of water, the fire cannot heat it, nevertheleile the fire will be sure to be hot of it selfe. So it is with thee; if thou be zealous against sin, thou wilt be like unto fire, rather surfet cold to be in any other, than suffer it to be in it selfe; so thou wilt rather suffer sin in anybody else, than suffer it in thy selfe; thou will not suffer sin any where else by thy good will, but above all things thou wilt not suffer it in thy selfe. This is the second signe of zeale towards God, it is impatient of sin.

3. *Signe, of zeale towards God, it cannot be quiet without assurance of Gods favour.*

The third signe of zeale towards God is, *it cannot be quiet till it is assured of Gods favour, and of Christ.* Thou art never earnest for God, if thou canst possibly be quiet without assurance of Christ and of Heaven: the reason is plain, I need not expresse it. I know many a child of God is not assured hereof, but there is never a child of God under Heaven, but hee is *restlesse* till hee be. Alas, he is never zealous for God, if hee be quiet without assurance of Gods love in Christ Jesus. Can I zealously love him, whose love to mee I am not assured of? for all that I know hee will

on my throat, hee will turne the ſoreſt enemy I have, I cannot zealouſly love him. No more canſt thou zealouſly love God, as long as thou art quiet without the aſſurance of his love. For all that thou knoweſt, God does not love thee, God he may damne thee and caſt thee to hell for ever, and turne the ſoreſt enemy in the world to thy ſoule, for all that thou knoweſt, and therefore thou canſt not zealouſly love him; if then thou be a zealous lover of God, either thou art aſſured of his love, or thou canſt never be quiet without it: give diligence, ſayes the Apoſtle, to make your *calling and election ſure*, for if yee doe theſe things, yee ſhall never fall, 2 *Pet.* 1. 10. yee ſhall never fall, if yee make it ſure, but if yee can be quiet without the aſſurance of election and Gods love, yee may fall, and for all that I know, break your necks for ever, and periſh for evermore. Goe to then, examine your ſelves, what does your conſcience tell you, yee are not ſure of Gods favour, nor your election to life? yee hope well yee ſay, but yee are not aſſured of it, neither does it break your ſleep a jot, nor hinder your ſports, and your pleaſures, and your mirth, it is certaine yee were never zealous for God. What a wofull thing is this! haſt thou but one ſoule, and art thou no more carefull of it? art thou to live either for ever in Heaven or Hell, when thou dieſt, in all torture and torment world without end? and art thou no more diligent to make ſure work before hand? *perhaps thou mayeſt be ſaved*; yea, but *perhaps thou mayeſt be damned*. And haſt thou no more love to thy ſoule, than to be quiet with uncertainties? O how many be there among us that have no aſſurance from God, what

he

he means to doe with them? whether to save them, or to destroy and to damne them? how many go blundring on in an *uncertain opinion*, and *conjecturall* hope of Gods favour, and have no certaintie at all of the same? how many that are haunted with feares and terrours, and doubts this way, and never labour to be sure? how many that have had prettie allurances a good while ago, and now they have lost them, and yet they sit idly, and go dreaming on in the duties of religion, as if they could shift well enough, though they never recover againe? this is no zeale: if thou beest zealous, thou canst never endure to be under uncertainties, never to be quiet till thou hast gotten the assurance of Gods love.

4 Signe, gladnesse to further, & be furthered in the wayes of God.

The fourth signe of zeale towards God is *gladnesse to further, and to be furthered in the wayes of God.* If thou beest zealous, thou art glad to be reproved, and told of thy sins; glad that the Minister should meet with thy corruptions, and nip them up in the Pulpit: as a Patient is glad that the Physitian should hit right on his disease. When *Peter* had met with those three thousand in the *Acts*, and told them plainly they were murderers of Christ, as ye may read in the Chapter, the text sayes, *they gladly received the Word*, *Act.* 2 41. *Peter* laid a greater sin to their charge, then we have unto yours. We have told you that some of you are adulterers, and some of you drunkards, &c. which is bad enough, and ye are offended hereat; but *Peter* told them they were murderers of Christ, and they gladly received the Word; they were not angrie with *Peter*, but with themselves, and were glad to be told of it, a signe they were zealous: A zealous man is glad

to

to further, and to be furthered in all goodneſſe, he is glad to meet with the godly, that ſo he may be quickned by conference; glad to heare newes of a Sermon, that ſo hee may go to it and be edified; glad of everie opportunitie both of doing and receiving good; glad to go to a Sacrament, which is Chriſts feaſt: ſo were the good Iſraelites, glad at the Sacrament of the Paſſeover, they kept that feaſt with *great gladneſſe*, 2 Chro. 30. 21. Glad that there was one, glad they were at it, they were verie glad, ſayes the text. If thou beeſt zealous, thou wilt be glad of a Communion, and glad to be at it. When thou haſt beene at a Sermon, thou wilt be glad that ever thou went at it: O the Word does thee ſuch good, that thou goeſt home with all gladnes of heart, yea, though the Word did never ſo much *contradict thy corruptions*. As the good people in *Nehemiah*, when they had been reproved, and rebuked in the Congregation, and told of their ſins, and made to cry out unto God, they went home and ate their meat with all joy, glad that they underſtood the words that were told them, *Nehem.* 8. 12. Thus thou wouldeſt do if thou wert zealous towards God: but if thou goeſt about the duties of Gods worſhip, as ſorrie pieces of buſineſſe, if thou doeſt not delight in prayer, and in hearing the Word, if thou canſt ſit wearieſomely, and when will the Miniſter have done, a man may ſee it in thy countenance, thou art not joyfull to heare, this is a ſigne thou haſt not one ſcruple of zeale towards God. The poor impotent man in the *Acts*, when *Paul* was a preaching, he looke ſo merrily and ſo greedily upon him, as if hee would faine have it faſter than *Paul* could deliver, hee was a faithfull hearer:

hearer? The same heard *Paul* speak, and *Paul* stedfastly beheld him, and perceived he had faith to be healed, *Acts* 14.9. Hee perceived hee had faith; how did he perceive it? hee perceived it by his *countenance*, he could give a shrewd ghesse by his looks: while *Paul* was preaching, he looked so *cheerfully*, and so *greedily* upon him, as if he drunk in everie point that hee said. The man without doubt was *zealous to heare*.

5. *Signe, Rejoycing to see the forwardnesse of others.*

The fifth signe of zeale towards God is *rejoycing to see the forwardnesse of others*. I rejoyced greatly, sayes *Iohn* to the elect Lady, I rejoyced greatly, that I found of thy children walking in the truth, 2 *Ioh.* 4. Nay, if you be zealous, though it may seem a disparagement to thee, that others should be as gracious and famous as thy selfe, yet thou wilt joy in it; it seemed to be a disparagement to *Moses*, that *Eldad* and *Medad* of low rank in the Church, that such as they should prophesie in the Camp. Before *Moses* was counted the only Prophet of the Lord, but now *Eldad* and *Medad* prophesie as well as hee: this I say might have seemed a disparagement to him, yet hee was so far from repining thereat, as that hee was glad for to heare it; would God that all the Lords people were Prophets, *Num.* 11.29. I confesse a good man may be discontented hereby at the first, flesh and bloud was stirring in good *Ioshuah* himselfe at that time, *Moses, forbid them*, sayes he. But a godly soule will check himselfe, and pull downe his spirit, and force his heart to be glad, and rejoyce in the goodnesse of others, though it be a seeming disparagement to him. A good Minister rejoyceth to heare of another Ministers gifts, that out-strips him. A good man

rejoyces

rejoyces to ſee others that are better and better beloved than himſelfe, though younger and inferiour, and meaner otherwiſe. But if thou doeſt not joy to ſee men zealous for God, it is certaine thou art a wretch: may be thou thinkeſt much, thine eye is evill, becauſe they are ſo good and ſo godly, and the like; this is an argument of a graceleſſe heart: may be thou art apt to judge hardly of ſuch and ſuch, becauſe they are holyer and preciſer than thy ſelfe. O but if thou wert zealous, thou wouldeſt rejoyce for to ſee it. Haſt thou a better gift than another? thou art bound to help him; hath he a better gift than thou, he is bound to be helpfull to thee. It is a good ſaying of *Auſten*, *Tolle invidiam, & tuum eſt quod habes*; *tollam invidiam, & meum eſt quod habes.* Take away envie, and look wherein I excell thee is thine. I will take away envie, and then looke wherein thou excelleſt me, is mine. If thou bee zealous, thou wilt rejoyce howſoever. Be he a child, thou wilt rejoyce that hee is better gifted than thy ſelfe; nay, for that may a carnall heart do, and be proud, hee may rejoyce that his child is better memoried, better witted, better gifted than himſelfe. O thinks hee, this is my child, this is my ſon, this is my daughter, never a father or mother hereabouts can ſay they have ſuch a child. This is nothing but pride. But be it a ſervant, yea, be it a ſtranger, be it one whom thou counteſt thine enemie, thou wilt rejoyce in his gifts; ſo God may be glorified, no matter though I be diſgraced, yea, I count it my honour, that my ſhame in the world may be the ſtirrup for Gods honour to get up: thus thou wilt reaſon, if thou haſt a ſpirit of true zeale. It is greatly to be bewailed

Comment. in Job.

bewailed how many symptomes of atheisme are amongst us in this regard: For men are so far from rejoycing in the forwardnesse of others, that they grumble, and they thunder at nothing so much, as that any should be forward and zealous for God; they had rather have an hundred boone companions, than one zealous man, rather be acquainted with twentie that are carnall, than one that is holy in his wayes. I thank God, sayes one, we have here a Puritan in our Parish. I am glad we can say, we have none of these singular fellowes in our towne, sayes another. I speak not of such as the Law does count Puritans, enemies to the State & the Church, it is a blessing indeed there be none such: But of the godly, that are called Puritans by the impure tongues of the wicked; the State hath no better friends under heaven, the Kingdome no better subjects in the world, than are they: for these are they that pray away Gods judgements from the Land, that are earnest with the Lord in prayer for the King and Councell, and the Church, while the men of the world by their drunkennesse, and whoredomes, and covetousnesse, and securitie, and contempt of Gods word, are pulling downe vengeance on the Nation, and provoke God for to plague us. But these are they that most people have little joy in. O my brethren, where wee have ten or twentie such Puritans in our Parish, I would to God wee had an hundred. I tell you the day will come, that the worst drunkard in the towne would give a world, if he had it, he were such a Puritan. In this sense the verie Heathen man sayes, that everie good man is a Puritan: *Integer vitæ scelerisque purus*, An entire man of life,

life, and a pure man, pure from the sins that others do live in. Had yee any zeal towards God, yee would be glad that all the Countrey were such Puritans.

The sixth signe of zeale towards God is *zeale to Gods Church and his people*. *Paul* before his conversion, you may know his zeale was not right, because his zeale was against the Church. Concerning zeale, sayes he, *I persecuted the Church*, *Phil.* 3. 6. his zeale was against the Church, and therefore not right: but after his conversion hee had a zealous care of all the Church, his zeale was then to the Church. If the Church were not well, O how it troubled him! if the Church were well, O how it comforted him! If the Church were any where persecuted or infected, with errour and doctrine of Devils, then hee was frequent in prayer for it, often would he labour, and sigh, and mourne for it, and be writing for the good of it. Now the Saints and the people of God, these are the Church. Unto the *Churches of Galatia*, *Gal.* 1. 2. that is, unto Gods people in Galatia. To feed the Church of God, *Acts* 20. 28. that is, the people of God. Greet the *Church* that is in their house, *Rom.* 16. 5. that is, the Saints that are in their house. In all *Churches* of the Saints, 1 *Cor.* 14. 33. these are the Church of God. Now if thou be zealous for God, thou wilt be zealous for Gods Church. Examine thy selfe. Doest thou mourn for the troubles and disquietments of Gods Church, that the Church is so afflicted in all parts of the world? Does it pricke thee to the soule? Doest thou goe to God, and put him in remembrance? Remember the *children of Edom*, O Lord, how they said, down with

6. *Zeale to Gods Church and people.*

with it, downe with it, even to the ground: remember Lord the *Tobiahs*, and *Sanballats* of those times, remember Lord how they cry, down with thy people, downe with them, root them out, &c. This is an infallible signe to try thy heart by. If thou be zealous for God, thou wilt zealously affect the Church of God. *Nehemiah* cannot smother his griefe, but it would shew it selfe in his face, even at the Kings elbow, when *Ierusalem* lay waste. *Vriah* cannot find in his heart to eat and drink freely, or take the pleasure of his owne house, as long as the Ark of God and *Israel*, and *Iudah* abode in tents. Thou must needs be affected with the Church, if thou beest zealous for God. If thou beest zealous for God, thou must needs love there where God loves. *God loves the verie gates of Sion*, hee loves his Church better than hee loves all the world besides. And so wilt thou, if thou beest zealous for him. The Church is the whole company of his Saints upon earth. One Saint is dearer than a million of other men. It is a good saying of *Syracides*, κρείσσων εἷς ἢ χίλιοι. *Ecclus.* 16. 3. One just man is better than a thousand others. Though he be a beggar in the world, hee is better than a thousand wicked, though they be all Lords and Nobles. Because he is one of Christs redeemed; and so thou wilt love him, and affect him. Thou wilt love him, if thou beest zealous to Godwards, I say thou wilt love a child of God, albeit in a leather-coat, more than father and mother, wife and children, friend or patron, so they bee not Saints, I meane with more *spirituall love* than thou lovest them all. And therefore much more the Churches of the Saints.

The

The seventh is, if thou beest zealous for God, then thou wilt be most zealous *when the Lord threatens to be going away.* If ever men will buy any thing at the Faire, they'l buy when they are all breaking up standings, taking up their wares, and packing away. If ever they'l be forward to buy, then they will. God is now *perchance shutting up shop doores*, is now packing up his commodities, and his graces to be gone. The doores of his Sanctuary have been open a long time, and the Shop-windowes of Heaven have stood broad ope this many a yeare. And we see plainly the dead of the market is come, no body buyes almost; How long hath he preached, and scarse any converted? How many Sermons, and Market dayes have we had? we can hardly see one drunkard converted, one adulterer converted, one worldling converted, one unprofitable professour converted. O that we could see it! but alas we cannot; our commodities sticke upon our hands, we can have no vent for grace, nor Gospell, nor Christ, nor mercy, nor any thing. The dead, the dead of the market beloved, the *market is dead.* God is now shutting up to be gone; and as we may justly feare, to remove away his Candlesticke, to take away the power of his Ordinances, and to withdraw his spirit from striving any more with us, our stubbornnesse is so great. We are growne to despise his reproofes, to be incorrigible under his word, to be malicious against his rebukes, what encouragement hath he to stay? Now if ever ye will be zealous, now ye will; now ye will come in, and be wrought on, or never; now your proud hearts will stoop, or never. Now *ye'l* cry *hard*, and *pray hard*, and *beg hard*, or never.

The seventh signe shewing most zeale, when the Lord threatens to be going away.

Ferrum quando calet, cudere quisq; valet

never. Δεινὸν πανήγυριν παρελθεῖν. καὶ τὴν κεῦτα ἐπιζητεῖν πρεγμαθείαν. It's grievous to come a day after the Faire, as we say. I meane now is the last pinch, in all probability it is so, either now let us looke to it, or never. It will be grievous to come a day after grace. No man can repent without grace of God, and therefore if he come a day after grace, he cannot repent, *vid. Ezek.* 24. 13.

The XII. Sermon.

Colos. 3. 2.

Set your affections on things that are above, &c.

Meanes to make us zealous.

1. *Frequent Meditation.*

IT may bee demanded, what meanes may we use, to make us to be zealous? I answer briefly.

First, *frequent meditation.* Meditate of the infinit misery thou art in by nature, and by reason of sinne. And this will make thee zealously humbled. Meditate of thy grievous iniquities wherby thou hast dishonoured God; meditate of the unutterable mercy of God, that hath not consumed thee. Meditate of the admirable patience of God, that hath spared thee thus long, and not damned thee in hell. Meditate of the inconceivable goodnesse of God in Christ, that he should give up his

one

owne Sonne unto death, rather than that thou ſhouldſt periſh for ever, theſe truths are all fiery truths. While *David* was meditating, I cannot tell now what truths they were that he meditated of, but it ſeems they were all *fiery truths*, they ſet his ſoule all afire, as he muſed and meditated. My heart was hot within me; and while I was muſing, the *fire kindled*, *Pſ.* 39. 3. The very ſight of a fire will warm a man a little. Let thy heart look upon God and his wayes, let his commandements be ever in ſight, they will heate thee: whenſoever thou *prayeſt*, meditate with thy ſelfe; if I pray lukewarmely, God will ſpue me out of his mouth. Whenſoever thou *heareſt* the Word, meditate with thy ſelf, I muſt take heed how I heare, otherwiſe my hearing is abominable. Whenſoever the Sabbath is comming, meditate with thy ſelfe, O I muſt call it my delight, and ſpend it in Gods worſhip publicke and private, or elſe God will conſume thee. While I was muſing, the fire kindled, ſaith the Pſalmiſt: what's the reaſon thou art ſo lukewarme in good duties, as thou art? the reaſon is plaine, thou uſeſt not to meditate, thou canſt be content to heare the Word at a Sermon, and let the Miniſter warm thee for an houre, thou canſt talk of the Word; but when thou art alone, thou doſt not meditate of the word; if thou wouldeſt put the Law of God in thy thoughts, and meditate of it, when thou art ſolitary, it is a fiery law. From his right hand went a fiery law, *Deut.* 33. 2. Gods law is a fiery law, and his Goſpell too is a fiery Goſpell; were it often in thy thoughts, it would heate thee. Know it for a certaine, we can never have a jot of ſaving grace or of zeal, if we be not frequent in this duty: thou makeſt a

Chriſt of the world, if that can have more roome in thy thoughts than Gods word; thou canſt never be zealous nor gracious at all, if thou beeſt not uſed to meditation, thou art carnall and earthly; why? becauſe thy thoughts are of that ſort; the thoughts are *incentiva vitiorum*, ſayes *Hierome*, they are the incentives and ignicles, and the bellowes to kindle ſinne in thy heart, whereas were they heavenly, they would kindle zeale in thy ſoule.

Hier. Epiſt. adDemetriadem.

2. *A conſtant practiſe of godlineſſe. Philoſ.*

The ſecond meanes is, *a conſtant practiſe of godlineſſe. Motus eſt cauſa caloris*, ſayes the Philoſopher, Motion is the cauſe of heate. Be ever in *action*, if thou wouldſt be zealous, be alwayes ſtirring in the works of Religion and godlineſſe: you ſhall ſee men labour and toile naked in their ſhirts in froſt and cold, and be hot for all that. Labour ſtirs up the ſpirits, and heateth the bloud; labour will not ſuffer a man to be cold; if *Peter* had been rowing in his boat, when he ſtood ſtill in the High-Prieſts Hall by the chimney corner, he had had little need of that fire to have heated him; and therefore, if thou deſireſt to be zealous, labour in reading of the Scriptures, labour in hearing and applying the Word to thy heart, labour in examining thy conſcience, and repenting of thy ſins, and labour in praying and calling upon God, this will kindle the heate of zeale in thee, *Aske and ye ſhall receive, that your joy may be full, Ioh.* 16.24. marke that, your joy may be full, your comfort may be full, your love may be full, and your hope may be full, that is, that it may be zealous; *For zeale is the fulneſſe of every affection in its kind.* O, ſayes one, I am ſo dull, and ſo dead, I pray indeed, but my prayers are dead; and I heare,

but

but my hearing is dead, I ſee my corruptions, abundance of vanity in my heart, abundance of vanity in my thoughts, abundance of vanity in every thing that I doe, and I am ſo dead, Lord what ſhall I doe? dead art thou? and doeſt thou wouder thou art dead? thou wilt not labour to be quickened, thou art loth to be at the paines to be quickened, thou goeſt idly to worke, *Otium mors eſt, & vivi hominis Sepultura,* as *Seneca* ſpeakes, Idleneſſe is death, idleneſſe is the burying of a man alive. Thou art idle, and wilt not labour with God to be quickned. When *David* was poring and blundring, and looking upon the vanity of his mind, O he was as dead as a timber-log, it deaded his ſoule quite and cleane to ſee his corruptions, but what does he doe? he laboured with God againſt it; he laboured with faſting and meditating, and praying againe and againe, that the Lord would be pleaſed to quicken him, nine times in one Pſalme, *Turne away mine eyes from beholding vanity, and quicken thou me in thy way,* Pſ. 119. 37. *Quicken me, O Lord, according to thy Word,* in one verſe. *Quicken me according to thy judgements,* in another verſe. *O Lord quicken me according to thy judgement,* in another verſe. *Quicken thou me, O Lord, according to thy loving kindneſſe.* Againe, *Quicken thou me after thy loving kindneſſe.* Againe, *Quicken me, O Lord, according to thy Word,* in another verſe. He never would let his heart alone, till he had gotten life and ſpirit, and quickning againe. As long as thou art lazie in good duties, no wonder though thou be dead, labouring and ſtriving in good exerciſes will heate a mans ſoule, and make it more zealous,

Seneca.

Pſal. 119.
Ver. 154.
Ver. 156.
Ver. 149.
Ver. 159.
Ver. 88.
Ver. 107.

The third meanes is keeping good company,

as *Cleopas* was heated by being in Chriſts company, *Did not our hearts burne within us*, ſayes he, *while he talkt with us in the way*, Luk. 24.32. As the bawdy Poet ſaid of his ſweet-heart, *Accide ad ignem hanc*, Come to this fire a whore inflames an adulterer, one wicked man heats another unto luſt, and to ſin. So every childe of God is a fire for to heate thee. Wouldſt thou be zealous? ſort with Gods people, keep company with the Saints, and ſuch as excell in grace and vertue. Two are better than one, for if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth, for he hath not another to help him up. Againe, if two lye together, ſayes the Wiſe man, then they have heate, but how can one be warme alone, *Eccleſ.* 4.9,10,11. Doeſt thou complaine, I have no zeale, I would be glad to be zealous, but I am exceedingly lukewarme; doe what I can, ſo I am, and ſo I am likely to be: alas doſt thou ever looke to be otherwiſe, as long as thou canſt company with vain perſons, ſuch as may be will talke of heaven now and then, but there is no heat nor warmth in their ſpeeches, they are dead-hearted themſelves, and ſo are their ſpeeches, dead and without life. O but I live in a place that is wicked, and there's ſcarſe one godly man in the houſe where I dwell, and I can finde none for to warme me. Doeſt thou ſo? ſo did *Obadiah* in *Ahabs* Court, there was nee'r a good Courtier to converſe with, and therefore what did he doe? he made uſe of Gods Prophets in private, 1 *King.* 18.4. and though he might not be ſeene in their company for feare of loſing their lives, hee hid them in a cave, and there he would have a bout with them in ſecret. Thou which neglecteſt the

ſociety

ſociety of the Saints, never expect to be zealous. *Thomas* was very faithleſſe, and full of his doubtings: One reaſon was this, the Diſciples of Chriſt had meetings together, and *Thomas* was not with them, ſayes the Text, *Iohn* 20.24. The coales that lye together in the hearth, you ſee how they glow and are fired, while the little coales that are fallen off, and lye by, ſeparate from their company, are black without fire. If ever thou deſireſt to be zealous, make much of the fellowſhip of the Saints: thou canſt hardly come where two or three Saints are met together, but thou ſhalt find Chriſt in *the midſt of them.*

The fourth meanes is, *Shunning the occaſions of ſinne*, *Moſes* would not leave ſo much as a hoofe behinde him in Ægypt, *Exod.*10.26. that there might be no occaſion for the people to turne back into Ægypt; had he left but a hoofe behind there, that were an occaſion to goe thither to fetch it. *Abraham* would not take ſo much as a thread or a ſhoo-latchet of the King of Sodome, when he offered him, leſt there ſhould be any hint to the fleſh, to diſtruſt in God. Thou canſt never be zealous, unleſſe thou *ſhun the occaſions of ſinne*: If the heart have but an occaſion once to be vaine, its a thouſand to one, but ſo it will be, deadneſſe will ſteale on't upon the leaſt occaſion. Give a theefe but an *occaſion* of having a booty, his fingers cannot hold. When *David* had given *occaſion* to the enemies of the Lord to blaſpheme, the Lord told him he would puniſh him, 2 *Sam.*12.14. Why? becauſe if they had but an occaſion, they would be ſure for to take it. Let no man put an occaſion to fall in his brothers way, *Rom.*14.13. Alas, if the fleſh have no occaſion, it will lay hold on it; it

4. *Shuning the occaſions of ſin.*

*Gen.*14.23

Nemo diu tutus, periculo proximus.

is not enough to keep out of a ſin, but thou muſt goe farre from it, not only from ſin, but alſo from all occaſions of ſin. Keep thee farre *from a falſe matter*, *Exod.* 23.7. One thinks I may goe ſo farre and not ſin. Thus far I may doe, and ſo far is this lawfull; but let me tell thee, if thou goeſt ſo farre, thine owne heart will have occaſion to goe further, and then thou art undone: *Nimiâ licentiâ ſumus omnes deteriores*, ſayes *Terence*. We are all the worſe for taking too much liberty: if once it be an occaſion to the fleſh, thou art gone. Zeale cannot abide the occaſions of evill; the leaſt occaſions will choake it.

Terent.

5. *Meanes to eſchew the beginnings of ſin.*

The fifth meanes, is to *eſchew the beginnings of ſinne*; *Peter* did but begin to rebuke Chriſt, Maſter ſpare thy ſelfe, he *began* to rebuke him, ſayes the Text, *Matth.* 16.22. but Chriſt did ſo hate the very beginnings of that ſin, that he ſaid, *Get thee behind me Satan.* The Devill was in that beginning of ſin. The Scribes and the Phariſees *began to* reaſon, ſaying, *Who is this that ſpeaks blaſphemies?* And Jeſus condemned theſe *beginnings* of reaſonings, *Luke* 5.21. Thoſe that were invited to the Feaſt in the Goſpell, they came not, but fell to excuſes, and were caſt into utter darkneſſe for their labour. But how came they to fall into that ſin? the Scripture ſhewes plainly, becauſe they did not eſchew the beginnings of the ſinne; they all with one conſent *began* to make excuſe, *Luke* 14.18. *principijs obſta*, ſet thy ſelfe againſt the beginning of ſin; if thou ſuffer thy heart to begin once, it will be ſure to goe farther. The Spirit of God hath a good phraſe, fall into ſin. He that ſtands, let him take heed leſt he fall: A man that ſtands upon a high rocke, if he doe not looke to the be-

Vigilandum eſt in maxima tentationis initio. Greg.

ginning

ginning of his fall, he cannot ſtop himſelfe till he s quite fallen downe to the bottome, and if not y meere hap he catch hold ſome where, which 's a thouſand to one if ever he doe, if he doe not, ſay, it is a wonder if he breake not his necke. Thou canſt never have the life of grace in thee, unleſſe thou take heed of the *beginnings* of ſin.

Be exhorted all ye that fain would feare God, to be zealous.

Exhortation to be zealous.

Firſt, conſider, ye *can never be revenged on your worſt enemies*, unleſſe ye be zealous; ye would be glad to be revenged on your ſworne enemies. *Sampſon* begged hard of the Lord, that he might be *revenged* on the Philiſtims for his two eyes; but thou haſt worſe enemies than the Philiſtims were to him. *Sin*, the *World*, the *fleſh*, and the *Devill*, theſe are the worſt enemies that ever mortall man had, it is good to be revenged on them; thou canſt never be revenged on them, except thou be zealous; there is no enemy beſides that it is lawfull to be revenged on, but onely upon theſe, on theſe thou mayeſt lawfully: theſe have done thee much ſpight, they have brought thee into the eſtate of wrath and damnation, they have made thee accurſed, and lyable to hell-torments for ever, they have pluckt out the two eyes of thy ſoule; now if thou wouldſt be zealous, thou mayſt be revenged upon them. The Apoſtle puts zeale and revenge together, yea, what *zeale*, yea, what *revenge*, 2 *Cor.* 7. 11. If thou beeſt zealous, thou mayeſt be revenged upon ſin that hath done thee ſo much miſchiefe: it hath troubled thy peace, defiled thy conſcience, diſabled thee from worſhipping of God, hindred many good things from thee. Never hadſt thou any hurt, or any ſor-

1. *Elſe you can never be revenged on your worſt enemies.*

row,

row, or any evill, but thou mayest thank sin for it: Just cause hast thou to be revenged upon sin, there is an inbred desire of revenge in a man upon those that wrong him, the Heathen could say,

Iuvenal. Sat. 13. *Est vindicta bonum vitâ jucundius ipsâ.*

Revenge is sweeter than life it selfe: Here it is true, and no where else. All other revenge is a damnable premunire against God, *vengeance is mine*, sayes he, and who is he that revengeth himselfe to intrench upon Gods right? but here revenge is commanded, yea it's sweeter then life: here revenge and spare not, and this is the way, get zeal & be as hot as a furnace in anger against sin, and beat it as *Moses* did the Israelites Calfe, into dust and powder; hath thy filthy cousening heart deceived thee so often, hereby thou mayest be revenged on it, be zealous to search it, and curbe it and tame it; have thy lusts been greedy, and proud, and sensuall; this humour they must have, and this fashion they must follow, and this pleasure they must take, and this liberty they must use. O if thou wouldest be zealous, thou mayest easily be revenged on thy lusts hereby thou mayst be revenged on the Devill, and spight his kingdome to advance Christs; hereby thou mayest be revenged on thy *flesh*, that hath played the traitor so often with thee, thou mayest afflict it, and master it, and blocke it, and subdue it: hereby thou mayest tread upon the *world*, that hath so often ensnared thee, thou mayest scorne it and contemne it, and all the glory of it, and count it as drosse and dung in comparison of Christ: hereby thou mayest trample Satan under thy feet. It is a strange thing how little men study to be revenged on these enemies; let our owne brother give

us

but a crosse-word, we are at daggers drawing be revenged; but the Devill may baffle us, and e Devill may tempt us, and beguile us, we put all up: Let a servant but anger us a little, and of-nd us but in a peece of service, or an errand, we are so revengefull, and ready to make them art for it! but sin may crosse us in our soules, nd rob us of Christ, and deprive us of grace, and ercy, and peace, and all; yet we are good friends ith it, we take nothing amisse; alas, these men e monsters and mad men, one day thou shalt e that sinne and thy lust, and Satan, whose mptations thou hast been led by, &c. they are e worst enemies in the world; and if ever thou esirest to be revenged upon them, O endeavour o be zealous.

Secondly, consider thou wilt never be able to oe good unto others, unlesse thou be zealous. When men goe dreamingly on in Religion, they n never doe good upon others: what do others hinke? they thinke basely and meanely thereof, s if it were a matter of nothing; but when they e a man zealous, this affects them indeed, if any hing will do it. When a man is zealous at a game e laugheth exceedingly, he is as merry as he n stand on his legs: another man that shall e it, will be apt to demand what fine mer-y pleasant game is that? so it is with ambi-ous men, when a man is zealous for a living, he ides through thick and thin, through frost and ow all the night long, this friend he seekes to, nd that Noble-man he sues to, to help him in is suit: what will folkes say? certainly he is go-g about some great living or other, he is so ca-t about it. So if thou wouldst be zealous for God,

2. *Zeale inables us to do good unto others*

God and fervent in religion, men would be compelled to conceive better of godlineſſe, and of Chriſt, then thou mightſt provoke others to godlineſſe. Zeale is a *provoking grace. Your zeale hath provoked* very many, 2 *Cor.* 9. 2. As zeale in charity provokes, ſo does zeale in every good worke provoke. Where *Theodoret* obſerves the wiſedome of *Paul*, for he provokes the *Macedonians* by the zeale of the *Corinthians*, and the *Corinthians* by the zeal of the *Macedonians*; for zeale doe mutually provoke one another. O what a deale of good mightſt thou doe in the houſe where thou dwelleſt, in the Pariſh where thou liveſt, in the Countrey where thou art, if thou wouldſt labour to be zealous! I knew an old man, whether he be dead now or alive, I know not, that uſed conſtantly to goe to the labouring men in the field, and chatechize them and poſe them in Religion, as they were reaping and working, he would goe to mens ſhops where he was acquainted, and ſtir them up to have care of their ſoules, and by this meanes brought above forty men and women to ſeeke out for Heaven, that before had no more care that way, then if they had been like a company of beaſts. Wouldeſt thou not be glad to do good? thou wilt never be able to doe it, except thou be zealous. *Paul* had women, and ſundry private Chriſtians, that are ſaid to labour with him in the Goſpell. This, this beloved, would cauſe Religion to thrive here among us.

Theodoret in locum.

Thirdly, conſider I pray you, thou wilt *diſcourage us that are Gods Miniſters*, except thou be zealous. If men would be zealous in hearing, and zealous proficients, it would make us goe cheerfully on in our callings. When *Titus* told *Paul* the

3. *Peoples zeale encourageth Miniſters.*

e fervent minde of the *Corinthians*, it encoura-
ed the Apostle when he told us your fervent
inde, we rejoyced the more, 2 *Cor.*7.7. τὸν ζῆλον
ἡμῶν, so it is in the Originall, when he told us your
ale. Saint *Paul* was cheared to heare that.
What greater discouragement to a schoolmaster,
hen that his schollars should be dull and not pro-
t? What greater disheartening to a Captaine,
hen that his souldiers should be faint-hearted,
nd without life? and what greater *griefe to a Mi-
ster*, then that his people should be senslesse and
velesse? It made *Ieremy* weary of his life: It
ade the Prophet *Micah* lament bitterly. Woe *Mic.*7.1.
s me, I am like the Grape-gleaners: It made the
Prophet *Isay* cry out, I have laboured in vaine.
On the contrary, when the people are zealous
nd forward and drinke in the words of eternall
ife with all greedines, and bring forth fruit with
bundance, this makes a Minister goe merrily on
n his function. *Zelo Ecclesia Dei congregatur*, faith *Ambrose.*
aint *Ambrose*: It is zeale that does gather a
Church, the zeale of the Minister, and the zeale
of the people; the Lord quicken us in his mercy,
hat we may encourage one another daily: Let us
e encouraged by you; when ye are reproved, be
ot offended. You think the Minister spights you,
las we have no reason to wish any of your fin-
ers to ake, much lesse to wish that your soules
hould perish. When S. *Paul* commanded that the
ncestuous *Corinthian* should be delivered to Sa-
an, did he wish him any hurt? No, deliver him
nto Satan, sayes he, for the destruction of the
esh, that the spirit may be saved in the day of
he Lord Jesus, 1 *Cor.*5.5. οὐ δεῖς οὕτως ἐφίλον τὸν πορνεύ-
ντα ὡς Παῦλος, &c. sayes *Chrysostome*. No mortall *Chrysost.*
man

man loved that offender in *Corinth*, more th
Paul did, sayes he, when he would have him
livered unto Satan. It was onely that he mi
know he was a damned wretch unlesse he am
ded, and that the devill should have him
lesse hee were humbled. What was his reaso
his reason was this, *that his soule might be saved*
that day. O the Minister preaches damnation
often, he is unmercifull to our soules. O my br
thren, we intend you the greatest mercies
heaven in so saying, it is, that ye may not run
into damnation, but may repent and believe t
Gospell. Do not this discourage us whom G
hath sent to you as his Ministers to labour in t
word and doctrine among you, but stir up yo
selves to be zealous in hearing and obeying, th
we may give up an account of your soules un
God with all cheerfulnesse.

4. *Zeal makes a man excell. Proverb.*

Fourthly consider, you *can never be excellen*
if *ye be not zealous*. A Christian should strive t
excell: *aut Cæsar, aut nullus*; nothing but the be
should suffice a Christian. Wouldest thou then b
excellent? get this same zeal: zeale runnes afte
the best things *Covet earnestly the best gifts*, 1 Co
12.31. The Word in the Originall is ζηλοῦτε B
zealous after the best things: wouldest thou b
excellent in prayer, and excellent in the duties o
religion? be zealous therein. A Christian is lik
fire: fire mounts up absolutly aloft, and ascend
above all. So does a Christian: he is better tha
all the men of this world put them all together
like *Iob*, there is none like him in all the earth
Every man else faine would be excellent, a *worldling* strives to excell others in wealth, a *politician* to excell others in wisdome, a *scholar* to excel

others

others in learning, a *tradesman* to excell others in his profession. He is of a base spirit that does not desire to excell in some thing: and shall not a Christian then desire to excell in grace?

Fifthly, consider I pray, who ye may be like if once ye be zealous; *ye may be like unto the Angels of heaven*, they are spirits and flaming fire, sayes the Apostle, *Heb.* 1.7. if thou art zealous for God, thou art a bodily Seraphim; though thou canst never be without sin as long as thou livest in this world, yet as *Gregory* speaks, in the mouth of zeale thou mayest swallow up thy sins; nothing will devour and consume sin so well as true zeale. O get a coale of this fire then from Gods Altar, and heat thy heart with it, and while thou mayest be like the blessed Angels of God, be not like the brutish sons of the old *Adam*. Zeale is it that maketh an Angell to be an Angell. *Angeli sine zelo nihil sunt*, sayes *Ambrose*, the Angels are nothing without zeale. If thou hadst zeale unto God, then thou mightest be like unto Angels. 5. *Zeal makes men like Angels.* *Gregor.* *Ambros.*

Sixtly, Consider what infinite need thou hast of true zeale. Suppose a great frost, and a tedious cold winter were a comming and then no firing were to be had, would not men buy as much fewel as they could get, and slack it, and store it, that they might have it at their need? otherwise they were not able to live, nor to dresse their own sustenance, they would certainly starve if they should have no firing in such a cold time. Beloved, I speak to such as have ears to hear, ther's a cold time of Religion a comming, & the wrath of God is ready to breake forth, to plague mens soules with key-coldnesse this way, because they have despised the zeale of the Lord, and no firing 6. *We have great need of zeale.*

to

to be had then, God knows how soon the powe
of Gods Word may be taken from us. You wh
love your owne soules, looke about, lay up som
firing, and be not slothfull in all this businesse; do
all diligence to store up grace for your selves, thi
will help you to zeale, not *slothfull* in busines
fervent in spirit, *Rom.* 12. 11. ζεόντες, so it is in th
Originall, zealous in spirit. If ye will not be sloth
full in businesse, ye shall quickly be zealous in spi
rit. O get quickly the spirit of prayer, to be zea
lous in prayer by faith, it will be the best string
to your bow, it will be your only thing left, no
thing left you but prayer in secret unto God, ha
not ye need to be diligent for that? When a poore
cripple hath nothing to trust to but only his beg
ging, he will ply that. When a poore day-labou
rer hath never a foot of ground, nor any thing but
only his fingers end to maintaine him and his fa
mily, he will be sure to imploy them; alas, if he
should have a wound in his hands, or he should
lose the use of his fingers, what shall he doe?
when a mans house leanes mainly upon one pil
lar, he will looke to that pillar. Thus it is with
thee. Thou shalt have little else besides prayer,
thou must get it out of thy fingers ends. Now we
that are Gods Ministers study all the weeke long
to quicken you here when ye come to Gods
House, while ye are thinking of other matters;
but if God should once take away us from you,
all the worke lyes upon your backs, and ye have
little else besides Prayer and Gods Word for to
help you. O therefore be not slothfull in this buti
nesse, get a sure hold in Christ, that ye may be
able to hold in the evill day. No matter though
the world doe deride you; for if ye have true
zeale,

zeale, ſayes *Chryſoſtome*, ye will feare praiſe or diſpraiſe no more than if you were all alone in the world, and no man beſides you. If no perſwaſions can prevaile with thee to the trading for this zeal that I ſpeak of, heare what the Lord Jeſus doth peremptorily threaten: It ſhall come to paſſe that I will ſpue thee out of my mouth.

The XIII. Sermon.

Coloſ. 3. 2.

Set your affections on things that are above, &c.

HItherto I have ſhewen how the affections muſt be ſet upon God, and eſpecially the zeale of them. I have ſhewen the wofull eſtate of that ſoule, that doth not ſet its Affections this way, together with ſundry uſes of the point. Now let me perſwade you with motives to this duty, namely, to ſet your affections on God. The Apoſtle in this place uſeth five ſtrong perſwaſions hereto, as the words may alſo be conſtrued.

In the context are theſe motives to ſet our affections on God.

First, by a ſtrong obteſtation, as a mother perſwades her child, as ever thou art my childe doe this for me. If *yee then be riſen with Chriſt*, ſeek thoſe things that are above. If yee be riſen with Chriſt, ſet your affections on things above, q.d.

1. *Becauſe elſe we deny our intereſt in Chriſts reſurrection.*

as ever ye be risen with Christ, do it, as he beseeches the Philippians If there be *therfore any consolation in Christ*, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, *Phil.* 2. 1, 2. q.d. as ever ye acknowleage any comfort in Christ, as ever ye believe any communion of the Holy Ghost, any mercies and bowels in God, fulfill this exhortation: this is a strong perswasion indeed; for if this cannot prevaile with you, yee deny all the comforts of Christ, yee deny all communion of the Spirit, ye deny all the mercies of God, and therefore it is strong, as a mother counts it a strong intreaty to her child, as ever thou art my child, as ever thou takest me to be thy mother, obey me in this; for if her child will not yeeld, he must needs deny the wombe that bare him, and the paps that gave him suck. Wilt thou deny the Lord Jesus? wilt thou *deny his resurrection*, and all interest in it? if thou wilt not deny it, set thine affections on God, as ever thou art risen with Christ, be sure for to do it. Wilt thou set thine affections upon the things of this world, when Christ intreats thee as ever thou art his, to set thine affections on him?

2. *Because we are dead to the things of this world.*

Secondly, The Apostle here perswades by a strong argumentation; for ye are dead, sayes he, verse 3. Set your affections on things above, not on things on the earth, for yee are dead, *yee are dead to the things* of this life; will ye set your affections to those things ye are dead to? ye are dead to the things of this life, if yee be Christs, and therfore not set your affections on them; *mortui non mordent*, as we say, dead men bite not one another with slanders and reproaches; did ye ever

ever see a dead man go up and down drinking and bowzing, whoring and gaming, and carking and caring? Ile assoon believe that a dead man can do this, as a true Christian. I confesse that corruption may carry a good Christian into sin, but he *is dead to these courses*, hee cannot set his affections hereon, he is dead; and will ye set your affections on the things of this world, now yee are dead? Bring a childe of God to your drinkings, and your whimings, his affections are dead, he hath no heart to them: bring him to your sportings, and your vaine merriments, and your fooleries, you shall see him so dead to them, that ye shall have no delight in his company. S. *Paul* makes this an argument *ab absurdo*. How shall we that *are dead to sin*, live any longer therein? *Rom.* 6. 2. How is this possible? I shall as soone believe it, as that a dead man should walke along your streets in a winding-sheet: What? know you not this, sayes he, what a Christian, and yet his affections on such courses as these? this is impossible, how shall ye? So that this is another strong perswasion, because ye are dead, therfore set not your affections below.

Thirdly, the Apostle here perswades by a strong reason, Christ is your life, verse 4. Life is sweet, it is true, and a mans affections are strong to his life, *vestes ac omnia vendes*, thou wilt part with cloaths, and part with moneys, and part with lands, and part with all for thy life: thine affections are strong set to life. Now Christ is thy life, or else thou art but a damned wretch: if thou beest a true Christian, Christ is thy life, and wilt not thou set thine *affections on thy life*; his Commandements are thy life, his Word is thy life,

3. *Because Christ is our life. Vt vitam redimas. Horat.*

his ordinances are thy life, his promiſes, his favours, his bloud, are thy life, and wilt thou not ſet thine affections on thy life? If thou beeſt a true Chriſtian, thou'lt pray for life, and repent for life, and ſanctifie the Sabbath for life, and put up an injury, and be obedient to God for life, all thine affections conſpire together for life: thou loveſt thy life, and thou deſireſt thy life, and thou rejoyceſt in thy life, and thou feareſt that which is hurtfull to life, and hateſt that which is contrary to life, all thine affections will be to thy life; and therefore ſet thine affections on Chriſt, for he is thy life.

4. *Becauſe Chriſt will bring us to glory.*

Fourthly, The Apoſtle here perſwades by a ſtrong deduction. When Chriſt ſhall appeare, then yee alſo ſhall appeare with him in glory, verſe 4. this is an excellent motive to ſet thine affections on God, *becauſe he will bring thee to glory*, every man affects glory. Now all the glory of this world is *a blaze*, as our proverb is, a good proverb it is, it is but a *blaze*, and not worthy thine affections, none but baſe hearts will affect this; thou art the child of wrath and damnation from the cradle to the coffin, thou art going to hell and confuſion, if thou beeſt not a new creature in Chriſt: and wilt thou affect to be a Gentleman, affect to be a King or a Lord? wilt thou affect to get credit, and honour, and repute among men, to be praiſed by mens mouthes? this is even as if a theefe ſhould affect credit as he is going to the gallowes. Set thine affections then *upon God and upon Chriſt*: when he appeares hee'l helpe thee to a Kingdome of glory. Chriſt is the King of glory, who is the King of glory? It is the Lord of hoſts, he is the King of glory; ſet thine

ine affections on him then. The vulgar have a
retty ſaying, He that is in favour with the King,
halfe a King. What may not ſuch an one doe?
hat may not ſuch an one have; if he be in fa-
our with a King? *potens potentum amicitia*, Po-
nt is the favour that a man hath with him that
potent. And therefore ſet thine affections up-
Chriſt, let thine affections be in favour with
hriſt; what is that then thou canſt not have?
ine affections are potent, if they be in favour
ith him; all power is given to me in heaven
d earth, ſayes Chriſt, *Matth.*28.18. Chriſt is
ery potent: if thine affections be not ſet on
im, he is potent enough to damn thee; if they
e, he is potent to ſave thee, & when he appears,
hen ſhalt thou appeare with him in glory.

Fifthly, The Apoſtle here perſwades by a 5.
rong illation or inference, Mortifie therefore, *If our affections be not ſet on Chriſt, they are out of order.*
yes he, mortifie your earthly members, inordi-
ate affection. &c. verſe 5. marke, he cals the
fection, when it is not ſet aright upon God, he
als it *inordinate affection*; if thine affections run
more after the things of this life, than after
Chriſt and his Word, and his Commandements,
nd his Ordinances, thine affections are diſor-
erly, they are all out of order. Order is to be
bſerved in all things, and wilt thou ſuffer diſ-
rder breake in upon thy ſoule? diſorder turnes
ll topſie turvie; diſorder will undoe a whole
ingdome: if a Kingdome be out *of order*, it
uſt needs goe to wracke. If a family be out
f order, it muſt needs be brought to nought; no-
hing can ſtand without order, no art can conſiſt
ithout order; and certainly thy ſoule cannot
and without order; if thine affections be out

of order, thy soule is in civill wars, and cannot stand but must perish. Now if thine affections be not set upon God, they are all out of order. What's the reason that men are so forgetfull of their soules? if their bellies doe hunger, they remember to fill them; if their backs be naked, they remember to cloath them; if their markets be not made, they remember to dispatch them; but their soules may perish and be damned, they doe not remember them: What's the reason of this? their affections are out of order. *Ordo est mater memoriæ*, Order is the mother of memory; a man can never remember his businesses, if all be out of order. Saint *Paul* rejoyced to behold their *Order in Coloss.*, *Coloss.* 2.5. he was glad to see that all their affaires were in order; why? then he hop't all would go wel with them. *David* prayes God to *Order* his steps: *Order my steps in thy Word*, and let not any iniquity have dominion over me, *Psal.* 119.133. He knew that his lusts would be like masterlesse hounds, hee should have no hoe with them, if his soule were out of order. Order my steps in thy word, sayes he, and let not any iniquity have dominion over me. If thine affections be out of order, alas every lust will dominier, every corruption will be like a masterlesse hound, as we say. *Iob* saith, that death is out of order, *Iob* 10.22. And *Aquinas* and other Divines thence do observe that hell is out of order; and wilt thou suffer a *disorder* to come among thine affections? alas they will be so busie about the things of this life, that thou shalt find no while for better imployments, no while for repentance and amendment, no while for bethinking thy selfe of thy wayes to provide for

thy

thy soul. Disordered persons are busie bodies, sayes the Text. We heare there be some among you that walke *disorderly* among you, and are busie bodies, 2 *Thess.* 3. 11. If thine affections be disorderly, they will be so busie, that thou shalt never finde leasure to traficke for Heaven, or the salvation of thy soule. Beloved, this must needs then be a strong perswasion to set your affections above, because otherwise thine affections are all out of order. Thus farre the Apostle here helps us with motives expressed in the context.

That which the Aposte begins, let the theme of my Text go further in the same. Many and sweet motives there are that may be stirred up to this duty by, to set our affections on God.

Other motives to set our affections on God.

The first motive is taken from the *easinesse that our affections put us into prosecute any thing we affect*: if our affections be set on a thing, they make it easie to prosecute; if thou affect the things of the world, thine affections make it easie to labour and to toyle, easie to rise early, easie to sit up late, easie to travell, and go through any other difficulty: the *covetous* man thinks his labour to bee easie, so he may gain and get profit; the *voluptuous* man thinks it easie to hunt and to hawk, and ride himselfe out of breath, so he may have pleasure and delight. Take thine ease, sayes the Rich man in the Gospell, take thine ease, eat, drink, and be merry, *Luke* 12. 19. Hee thought it easie to pull downe, and to build up, easie to gather in his harvests and his wealth, easie to be an Epicure and a drunkard, and voluptuous, why? because his affections were set hereupon: is it so that thine affections are able to make any businesse easie, O set thine affections upon God, *repentance* will be easie

1. *Because it is easie to prosecute that we affect.*

eaſie, *mortification* will be eaſie, and ſelfe-denial will be eaſie, and to ſuffer all the reproaches of Chriſt will be eaſie, if once thine affections were ſetled that way; knowledge is eaſie to him that underſtandeth, *Prov.* 14.6. The ſcorner ſeekes it, ſayes *Solomon*, and he cannot finde it, the worldling ſeeks it and he cannot find it; it is hard, ſayes one, to know how to pray and be holy, it is hard ſayes another, to know how to repent and give over my ſinnes, and be ſtrict, and I cannot doe it. No? that is *becauſe thine affections are bent another way*: but if thine affections were ſet upon Heaven, this knowledge were eaſie. Come unto me ye that labour, ſayes the world, I will make it eaſie to travell, and carke, and care; come unto me, ſayes pleaſure, I wil make it eaſie to be merry and to laugh: come unto me ſayes the fleſh, I will make it eaſie to be revenged on him that does wrong thee; I will make it eaſie to obtaine this and that. So ſayes the Lord Jeſus, Come unto me ye that labour, and I will give you reſt, my *yoke is eaſie*, *Matth.* 11.30. What ever thou affecteſt, come to it, and thou ſhalt finde it to bee eaſie. A man would wonder how the labouring man will ſweat and worke till he is faint to get a little maintenance, the reaſon is this, *he affects it*. One would wonder what dangers *Alexander* did runne through, to enlarge his kingdome and his power, the reaſon is this, *he affects it*. One would wonder how *Baals* Prieſts cut themſelves after their manner with knives, & with lancers, till the blood guſhed out upon them, 1 *Kings* 18.28. the reaſon was this, *they affected will-worſhip*. Any thing is eaſie when a man does affect it: wouldeſt thou perſwade a man to any hardſhip under Heaven?

Heaven? do but turne his affections unto it, and thou haſt prevailed: *Flectere eſt victoria*, ſayes *Auſtin*, do but bend a mans affections, and thou haſt prevailed with him. O ſayeſt thou, I find it ſo hard to be heavenly, ſo hard to be zealous, ſo hard to depend upon God; what is the reaſon of this? thine affections are earthly; if thine affections were ſet right, it would be the eaſieſt of ten thouſand. My heart hath ſuch a haunt, and I finde it ſo hard to breake my ſelfe of it; I am cholerick, and I find it ſo hard for to bridle it; I am poore and afflicted, and I find it ſo hard for to beare it; alas, alas, it is the eaſieſt thing in the world, if thine affections were to it. Wouldeſt thou not be glad to count it to be eaſie to ſerve God, eaſie to walke in all holineſſe; no ſuch treaſure as to live at eaſe, as we ſay. I know thou wouldeſt be glad to finde it eaſie to abandon thy corruptions, and pleaſe God better than thou doeſt, O labour then to ſet thine affections on God, and al things are eaſie. Should we perſwade thee to part with thy geegawes, thou art ſo loath, it is a hard task to perſwade thee, that is, becauſe thou wilt be proud ſtil: ſhould we perſwade thee to diſcard wicked company out of thy houſe, thou keepeſt an Alehouſe, and thou art loath to thruſt them forth of thy houſe, that is, becauſe thou wouldeſt fain have their cuſtome, thine affections are that way, and therfore it is not eaſie to perſwade thee, but ſet thine affections aright, and every difficulty is eaſie.

L. 4. c. 12. de doct. Chriſt.

2. *Aman is not aſhamed of what he affects.* *Ageſilaus. Philopam.*

The ſecond motive is taken from the *ſhamelеſſeneſſe of the affections*: if thou beeſt once deeply affected with any thing, thou wilt never bee aſhamed of it. See a proud *phantaſticall fool that* affecteth

affecteth his long locks, and his love lock. Every one that is ſober minded and ſees him, is ready to ſay, what a humerous foole is yonder man, what a ruffian he is? how like a Maſtiffe or a Bedlam does he look? yet the foole is not aſhamed thereof, becauſe he affects it. See a *light-headed wretch* that is ever a fooling, and ever a jeſting, and ever a toying, and playing, and this ſport, and that ſport. Every grave man that beholds him, is apt for to ſay, what a vaine man is this? I never ſaw ſuch a light headed ſot in my life; yet the wretch is not aſhamed thereof, becauſe he affects it. The *Swearer* ſwears, and is not aſhamed; the *worldling* covets, & is not aſhamed; the *mocker* mocks, and is not aſhamed; though every man in his wits that does view them, marvels at their madneſſe, and how deſperate they bee, all cry ſhame on them, yet they are not aſhamed, becauſe they affect it. Thou haſt a whores forehead, thou refuſeſt to be aſhamed, *Ier.* 3. 3. The whore whoſe affections are ſet on her lovers, and her adulterers, cannot be aſhamed, but ſhe dares go on for all the ſhame of the earth; why? becauſe ſhe affects them. *Nero* was not aſhamed of his villanies in the open market of *Rome*. *Veſpaſian* was not aſhamed of his ſtinking covetouſneſſe by urine. If it be thus, O why doeſt thou not ſet thine affections on God, and on Chriſt and his lawes? thou couldeſt never be aſhamed hereof, if once thou didſt truly affect them. When *Davids* affections were ſtirred to dance afore the Ark of God, and put off his garment to do it the better, fie upon thee, fie upon thee, ſayes *Micol*, fie for ſhame, what art thou not aſhamed to make thy ſelfe vile on this faſhion? I will be more vile yet, ſayes he, if this be

be vileneſſe, to rejoyce before God, if this bee eſteemed a vileneſſe I will be more vile yet: he could not be aſhamed, becauſe his affections were ſet upon Gods Arke. Out you Puritan, you are a vile companion, to be ſo preciſe as you are: you muſt be reproving and talking of the Scripture upon every occaſion, out you hypocrite you, are you not aſhamed to do thus? No, no, he is not aſhamed, hee can never be aſhamed: if this bee to be a Puritan, to bee holy and ſtrict againſt ſinne, I will be more a Puritan yet; If this be to be an *hypocrite*, to be labouring to draw others from their luſts, I will be a more hypocrite yet. If this be *ſingularity*, not to do as the men of this world doe, I will be more ſingular yet; I will ſpeak of Gods teſtimonies and it were before Kings; and I will *not be aſhamed*, *Pſal.* 119.46. Impudence, and not to be aſhamed, is a very great matter; if it be in ſinne, it is deſperate, it is a ſigne a man is deſperately affected towards ſinne; but if it be in good, it is admirable; it is a holy *kinde of impudence*, it is a ſign a man is deeply affected towards good, ſo affected that nothing can make him aſhamed. Never will a man be aſhamed of that which he affects; fie for ſhame, wil you be rich & take in ſuch profits? will you be in ſuch credit? fie, will you be a Lord and a Nobleman in ſuch honour? will you be learned and gather ſo much knowledge? He conceives they are al fooles that ſay ſo; though peradventure they doe not affect ſuch things, yet he does, and therefore hee will not be aſhamed of them. So if thine affections be ſet upon Chriſt, thou wilt never be aſhamed of his croſſe, never aſhamed of his badge, never aſhamed of his Word. The children of the Devill

are

are not aſhamed of their abominations; they can drinke, and be drunken, and vomit, and reele, and not be aſhamed; they can be proud, and carnall, & have no more religion in them than the ſtock, & not be aſhamed. *Ageſilaus* wil not be aſhamed of his halting, *Philopamenes* will not be aſhamed of his deformedneſſe, when they hold it their credit to be thus as they were. O therefore ſet thine affections on God, and thou ſhalt never be aſhamed of his wayes.

3. *What the affections be upon, they will hanker after that.*

The third motive is taken from the hankeringneſſe of the affections. Look *what thou ſetteſt thine affections upon, that thou wilt hanker after.* If thou ſet thine affections on the things of this life, thy heart will ſo hanker after them, that they will haunt thee what ever thou goeſt about; they will haunt thee at prayer time, and haunt thee at Chruch time, they will haunt thee in the Sabbath, and haunt thee at the Sacrament; like the Flie in *Albertus*, that was ever hankring after the bald head: though he flapt it off againe and againe, yet ſtill it would be hankring, he could never be rid of it, it would ſtil be a hankring. Who would be thus troubled with his affections? hee cannot go by an Alehouſe, but his *affections* water to go in; he cannot ſee a paire of Tables, but his *affections hanker* after a game; he cannot meet with an injury, but his *affections itch* to revenge; he cannot ſpeak well nor do any thing which is commendable, but his affections muſt be ſwelling with pride. Who, I ſay, would be thus troubled with his affections? Though God had forbid *Lots* wife to look back upon paine of his heavy diſpleaſure, nevertheleſſe her affections did ſo *hanker after* her houſe, and her countrey, and her ancient

ancient acquaintance, that she looked behinde her, *Genesis* 19.26. Her carnall affections did so haunt her every step she tooke, that they never lind till that she lookt back. They are greedy dogs, they look to their owne way, *Isay* 56.11. Thine affections if they be not set right, they are like *greedy dogs* in the Kitchin, that are ever looking to the platters, be the Mistris eye never so little off, they are licking instantly. So thine affections are ever hankring after that wch thou affectest: and therefore thou art best to set thine affections on God: for look where they are set, there they will be hankring. If ever thy heart be turned to God, and thine affections converted to him, they will ever be hankring and looking after God. At that day shall a man *look to his Maker*, and his eyes shall have respect to the Holy one of Israel. *Isay* 17.7. At that day, that is, when God shall convert them, then their hearts shall ever be hankring and looking after God. Oh then set thine affections on God, if ever thou desire thy heart should hanker after God. It is the brand of a wretch, thou art yet no better then a wretch, till thus it be with thee. If thine affections be ever hankring after thy pleasures and thy copesmates, and thy vanities, thou art never well but when thou art at them. The Sermon is quickly tedious, and Prayer tedious, and godly discourses are tedious unto thee: why? because thy minde hankers about othergates matters as long as it is thus thou canst not be saved. Looke unto me, sayes Christ, and be ye saved all the ends of the earth, *Isay* 45.22. Ye can never be saved, unlesse ye hanker and look after me, sayes the Lord; as the *Heliotropye* or the turn-sol that ever looks towards

towards the Sunne, so a gracious heart does after the Lord. God counts it an honour unto him, that the soule should be ever a hankring and ever a looking after him; *Æstimari nos putamus totiès, quoties aspicit*, sayes *Seneca*; it is a true saying; we think we are esteemed whē men do look after us; So God counts it an honor to his Majestie, when our souls do hanker and look after him. It is true, the things of this life may chance to draw away our minds now and then, and make us look after them, but if we have any grace, so much as the graine of a Mustardseed, our soules will ever be hankring and looking after God. So it was with *Ionas*, though his corruptions had made him to look off from God, nevertheless he could not abide to be in that case, his heart is againe looking and hankring after God: oh for the light of his countenance, oh for his grace and his Spirit, oh for power and strength yet to be resolute for God, *Yet will I look again towards thy holy Temple, Ionah* 2.4. Let God afflict me, I cannot but looke to him; let God fling me into the Whales belly, I cannot but hanker after him, let him cast me into the belly of hell, yet will I looke againe sayes he: his affections were set upon God, and therefore did his heart ever hanker and looke after God. This is a sweet motive to perswade us: if we would once set our affections on God, our soules would ever hanker and look after God.

Seneca de tranq.

4. *Our affections spur us on to what we affect. Melan. in Ethic. Lud. Viv. l. 3. de anim.*

The fourth motive is taken from the spurrings of the affections, *they spurre a man on to that he affects*: they are *animi calcaria*, as *Melanthon* does call them, they are as it were the spurres of the soule. What is the reason that men go on in any businesse like lazie jaded Asses? sayes *Vives*, because

cause they have no affection to it. What is the reason they goe so sluggishly on to good duties, they sit so senselesly still in their seats at a Sermon, they kneel so lumpishly and dead-heartedly in prayer to God? because they have no spurres in their sides, they have no affection to these things. Now if we would set our affections on God, we would feele in our bosomes a certaine spur that spurs us to every good word and work? a gracious heart is said to *stir up it selfe Exod.* 36. 2. God counts those prayers no prayers, that are not full of these spurrings and stirrings; there is none that calleth upon thy name, that *stirreth* up himselfe to take hold on thee, *Isay* 64.7. Doest thou call upon God, and hast thou no spurrings nor stirrings in the duty, doest thou not spur up thy selfe to pray with good life? the Lord sayes thou doest not call upon his name at all. As ever thou desirest to be stirred up and spurred on to good exercises, set thine affections on God, they are the spurs of the soul: the soul goes cheerfully on, when it goes with affection.

The fifth motive is taken from the heartinesse of the affections; and therfore the heart is many times and often in Scripture put for the affections. My heart, sayes *Deborah*, is towards the Governours of Israel, *Iudges* 5.9. that is, mine affection is towards them, O ye *Corinthians*, our mouth is open unto you, our heart is enlarged, 2 *Cor.* 6.11. that is, our affections are enlarged. Look what ever thou affectest, thy heart is set upon it; this motive is strong to perswade, for if the affections be in a manner the very heart of the soule, this may well move us to set our affections upon God; wilt thou settle thy heart any where 5

else

else but onely upon God? O how heinously does the Lord take it at thy hands, that thou hast no more heart unto him? He gives thee his Word, and thou hast no heart to it; hee gives thee his Sabbath, and thou hast no heart to it; hee gives thee his Sacrament, and his Ordinances, and his Sanctuary, and his Commandements, and thou hast no heart to them. O the Lord is so angry with thy soule, that he cals thee a foole and a sot, & he repents that ever he hath vouchsafed these things to such wretches as thou art. Wherefore is there a price in the hand of a foole to get wisdome, seeing he hath no *heart to it*, *Prov.*17.16. Wherefore, sayes God, and to *what end is a price put into* your hand to get wisdome? Yee might have gotten wisdome a long time, or ere now; how to be new creatures and in Christ, how to get grace, and peace, and mercy with God; yee have had abundance of prices put into your hands, a price of abundance of Sacraments, and Sabbaths, a price of abundance of Sermons and exhortations, many mercies and favours, many threatnings and warnings, health, strength, life, liberty; ye have had a fair time to get grace and holinesse in Jesus Christ; prices have beene put into your hands, but ye have had no heart nor affection to them. The Lord is exceedingly wroth with you, he casts the foole in your face, and repents that ever hee hath lent you these things; wherefore is a price put into the hand of a fool, seeing he hath no heart to it? no heart nor affection to make use of it. Wherefore? sayes he, to what end? wherefore is a price put into a fooles hand, that sees not the worth of it? better he had been sent to hell quick and never heard Sermon: better

better hee had beene damned many yeeres since and never had the meanes. What will yee bee drunkards in spite of preaching? and adulterers, and fornicators, in spite of Gods threats? mockers and despisers of them that are good, lovers of pleasures more than lovers of God, in spite of the Lord Jesus? Oh this does wofully provoke God, that ye should have no more heart nor affection to these things than ye have. Set your affections then upon God, if ever ye will be wise to escape the vengeance to come; your affections are your heart, be not so rebellious as to deny your heart unto God.

The sixth motive is taken from the softnesse of the affections; the affections are the softnesse of the heart, *Affectus sunt fœmineus animæ partus*, sayes the Philosopher, they are the feminine and softly brood of the heart. Thy heart is a soft heart where thine affections do stand; if thine affections be set upon the things of this life, thy heart is a soft heart thereunto, thy heart is sensible of everie profit, sensible of everie vaine pleasure; the things of this life can easily sink downe into thy heart, if thine affections be to them. O let thine affections then be set upon God: what wilt thou have a soft heart to the world, the things of the world may easily work on it? and wilt thou have a hard heart to God, that hee may not work on it? *Hardnesse of heart* is an argument that a man is damnably and desperately impudent, and will neither obey God nor his Ministers. So God tells *Ezechiel*, the house of Israel will not hearken to thee, sayes he, for they will not hearken unto me; for all the house of Israel are impudent and hard-hearted, *Ezek.* 3. 7. When their hearts were

6. *Affections are the softnesse of the heart.* *Plu. Iudd. de sacrif. Ab & Cain*

once hardned, they were so impudent, that they would not hearken and obey the Ministers of God, nor God himselfe. This is a lamentable condition then thou art in: if thine affections be earthly and carnall, the heart is quite hardned to Godward. Now then my brethren, we see here the reason why ye can refuse to obey, and be divorced from your sins: wee see the reason why ye neither yeeld to God, nor his Ministers, this is the reason, sayes God, ye are impudent, and your hearts are desperately hardned. And this is the brand the Holy Ghost sets upon you; when your hearts are thus hardned, he cals you plainly, wicked men, and wicked women. A wicked man hardneth his face, *Prov.* 21. 29. Is it not a pitifull thing that a man should go to hell and have no remedy to deliver him? to be damned, and have no remedy in the world to escape it? in such a case is thy soule, whose heart is thus hardned. He that being often reproved hardneth his heart, shall be destroyed *without remedy*, *Prov.* 29. 1. Hast thou not been often reproved? I know thy conscience can tell thee thou hast been often reproved; hast thou not hardned thy heart? I know thy conscience can witnesse that thou wouldest not leave off thy courses; but hast hardned thy heart to this day, thou knowest I say true; well then, read what a pitious condition thou art come to, there is no remedy for thee to avoid the damnation of hell; thou shalt be destroyed without remedy, sayes God, I confesse there is a remedy, but he shall be destroyed without it. The remedy that God uses to deliver men from hell, is to reprove them for their sinnes, but thou puttest off reproofes, the preaching of the Word, but thou

doest

doest disobey it, the blood of the Lord Iesus, but thou doest defile it, and wilt not lay downe thy corruption for it, there is a remedy but thou wilt not use it; no, thy heart is hardned, and thou shalt be destroyed without remedy: assure thy selfe of it for the mouth of the Lord hath spoken it. I speak to you who speak evill of the good way, and call it ill to haught; your hearts are all hardned on this manner; when divers were hardned, sayes the Text, and *spake evill of the way*, Acts 19.9. They that speak evill of the wayes of God are all hardned. O, sayest thou, I do but speak against Puritans, and Hypocrites, God forbid I should speak evill of the wayes of the Lord: God forbid, yea God forbid indeed; but does not thy conscience witnesse thou speakest evill of the wayes of the Lord? Thou knowest the Lord commands exhorting and reproving one another, and thou speakest evill of it: what hath he to do to reprove me? sayest thou. Thou knowest God hath commanded us to walk strictly, and precisely, and purely, and thou speakest evill of it: what must we be so pure forsooth? and so precise, and so strict? Thou speakest evill of the way of the Lord, and the Lord sayes thou art the man that are hardned. I speak to you that break the limits of God. God hath commanded you a great while ago to repent and beleeve, and cast away the evill of your doings, Many dayes are past since ye were called hereto; yesterday, & to day thou art called, and yet thou amendest not, thou art the man that is hardned. Againe, he limits a certaine day after so long a time, as it is said, to day if ye will heare his voice, harden not your hearts, *Heb.* 4 7. thou hast broken this

limit, and thou art not converted to this day, thou art the man that is hardned. I ſpeak to you who refuſe to amend your lives: ye do not only not amend, but alſo ye refuſe to amend, ye are the men that are hardned; they have made their *faces harder then a rock*, they have refuſed to return, *Ier.* 5.3. When men refuſe to return, they have hardned their hearts like a rock, and more too ſayes the Text. Yee have refuſed, and it is not unknown to your conſciences that yee refuſe, therefore yee are the men that are hardned; ye are the men that ſhall be deſtroyed without remedy. I pray God help you with a remedy, and awaken your ſouls, that ye may be hardned no longer: for if ye be, ye ſhall be deſtroyed without remedy. I beſeech you conſider your poor ſouls, and underſtand, if perhaps ye may finde mercy. *Schola cujuſque ordinis homines admittit*, ſayes *Quintilian*, the ſchoole admits all ſorts of ſcholars. So I may ſay of you, the Shoole of Chriſt admits all ſorts of ſinners among you. There is never a wretch among you al, but if now ye will be content to go to Chriſts ſchoole, yee ſhall be admitted to learn. The Lord give you hearts ſo to do. O then ſet your affections on God; the affections are the ſoftneſſe of the heart, and this is the way for to ſoften them.

Quint.

The

The XIIII. Sermon.

Colos. 3. 2.

Set your affections on things that are above, &c.

A Beginning hath beene made to perſwade you with motives that ye would ſet your affections on God. Five motives have beene noted that our Apoſtle handles in this Chapter: and ſix motives that the theme it ſelfe does afford you. Give me now leave to go on in the ſame point, and to helpe you with more. For if this point be not copious with motives, no point can be copious All perſwaſion is by moving the affections, what ever the theme be; now when the affections themſelves be the theme, the matter of neceſſity muſt be copious and abundant: other motives remain to ſet your affections above.

Other motives to move the affections.

The firſt is taken from the *everlastingnesse of the affections*. Our affections are everlaſting in our ſoule, eſpecially ſome of them, and thoſe that are not, when the ſoule is in hell, the very want of them are a little hell to the ſoule, for there ſhal be no joy, no delight, no hope, no comfort, no love; and as the ſtomacke when it wanteth its meat, it devoureth it ſelf: ſo theſe affections, when the

1. *From the everlastingnesse of the affections.*

matter is wanting, they shall eat up, and devoure up the soule. There's no matter in hell to joy at, no matter in hell to delight in, no comfortable matter to hope for, no amiable thing for to love, and this shall vexe the soule with weeping and gnashing of teeth: nevertheless, many of the affections, whether a man go to heaven or to hell, *are everlasting affections*; joy, & delight, and love, and al the liking affections shall be everlasting in heaven: feare, and horrour, and hatred, and griefe, and despair, and shame shal be everlasting in hel, there shal be weeping & gnashing of teeth, sayes the text, he does not say there shal be love or joy, &c. Now are the affections everlasting in the soule? know this, nothing but God can hold the soule tack, as we say, everlastingly. It's true, we may affect meat for a while, & raiment for a while, and maintenance for a while, and houses, and wives, and husbands, and recreations for a while, till we die; but when death comes, death takes off these objects for ever. If thine affections were mainly set upon these thiugs, when these are all gone, alas, where art thou then? thou art at a losse for ever and ever. As *Zophar* saies of the wicked, though he had the world at will while he was living, yet sayes he, he shall perish for ever like his owne dung, they which have seen him shall say, *where is he*, *Iob* 20.7. Before, he was at his pleasures, and his profits, and his businesses in the world, there he was where his affections did run but now when his pleasures are al gon, his house, and his lands, and his markets are all gone, alas, where is he? He is now at a losse. *Zophar* knew well enough where he is when he dyes, he is in hell to be damned and tormented for ever; but he

expresses

expresses it thus, to shew that now hee is at a losse. Set thine affections then upon grace and upon the feare of the Lord; for though thou dyest, this cannot die with thee. It was a good answer of *Stilpon*, when he lost his countrey, and his children, and his wife, and his house, and *Demetrius* said to him, How now *Stilpon*, where art thou now? art thou not at a losse now? οὐδὲν ἐν ἐμοί, *at a losse?* sayes he, No, no, I have vertue still, and righteousnesse still: so if thou shouldest lose means and maintenance, friends, stayes, hopes, health and all, thou couldst not be at a losse: were thine affections set upon Christ, thou wouldst have thy faith still, thy comfort still, thy peace of conscience still, assurance of heaven still. Thine affections are everlasting, and therefore set thine affections upon such things as are everlasting, otherwise thou shalt be at a losse one day for ever and ever.

Stilpon Plut. περὶ παιδ. ἀγωγ. Senec. in Epist.

The second motive is taken *from the infinitenesse of the affections*; the affections are infinite, and therefore nothing in this whole world is able to satisfie them. He that loveth silver shall never be satisfied with silver, nor he that loveth abundance with increase. *Eccles.* 5. 10. give him tens, he would be glad with twenties; give him them, he could afford to have hundreds; give him them, he could desire thousands; when he hath thousands, he is never the nearer, nothing satisfies him. Give *Alexander* a world, he desires another. Take mee a silly man, give him a Curateship, he desires a Vicaridge; give him that, he desires a Parsonage; give him that, he desires two Benefices; give him that, he desires a Prebendary, an Archdeaconry, & the a Bishoprick, and if he were Pope of Rome, he were not yet satisfied. Take a voluptuous man,

2. *From the infinitenesse of the affections.*

give him pleasure to day, he desires more to morrow, from *Cards* to the *Tables*, from them to *Bowles*, from them to *Huntings*, and *Hawkings*, and so on, he is never satisfied till he dies; ἀόριστα ἔστι πάθη ὡς τὸ τοῦ, saies *Eustratius*, the affections are infinite even as the fire: all the forrests and all the woods, and all the fewell under heaven can never satisfie the fire; give it faggots, it could burn logs, give it logs, it could burn whole trees; give it trees, it could burn whole houses; give it them, it could burn the inhabitants: Nay, *Solo.* compares the affections to the fire of hell, and the mouth of the grave, that can never be satisfied. Hell and destruction are never full, so the eyes of man are never satisfied, *Prov.* 27, 20. The eye is never satisfied with seeing, the eare is never satisfied with hearing, still it desires further, what newes? *Prov.* 30. 15. hee compares them to the Horseleach, give, give, sayes the Horseleach, it's ever sucking, more and more, and more, it's ever desiring: the affections are infinite, there's nothing in this world can ever satisfie them; did ever any meales meat so satisfie the stomack, that it should never hunger more? did ever suit of apparell so satisfie the back, that it should never wish to be cloathed more? did ever rent so satisfie the Landlord, that he should never desire another day to receive more? The affections are infinite, nothing in the world can ever satisfie them. What good reason then is there to set thine affections upon God? God is *infinite*, and he can *satisfie them*. He filleth the hungry with good things, *Luke* 1. 53. If the affections hunger after God, he will fill them, and satisfie them. If thine affections be set upon God, thou shalt have all satisfaction: Hath a neighbour

Cap. 7. *l.* 10. *Eth. ad Nicom.*

neighbour wronged thee? thou needest not seeke after revenge, Christ will make thee satisfaction. Hast thou had losses in thy estate, and disgraces in thy name, or troubles in thy mind? thou needest not disquiet thy self, Christ will make thee satisfaction. He that complains is not content, as we say, thou needest not complain, saying, O I have but a poor house to dwell in, poore dyet to feed on, poore apparell to put on, poore friends to rely on: if thine affections be set upon God, looke what they want, Christ will make it up, he *will satisfie* thee, My people shal be *satisfied with* goodnesse, saith the Lord, *Ier.* 31.14. thou openest thy hand, and *satisfiest the desire* of every living thing, *Psal* 145.16. O yee poore soules, that have gone on in your drinkings and carowsings, and are never satisfied, that have followed your pleasures, and your vanities, and to this houre ye are not satisfied, what mean you to lose your selves in the things of this life? what meane you to befoole your owne soules as ye doe? Hear what the Lord Jesus sayes to you, Ho, every one that thirsteth, come to the waters, and he that hath no money, come yee, buy and eat; yea, come buy wine and milke without money, and without price; wherefore doe ye spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently to me, sayes he, and eat ye that which is good, and let your soule delight it selfe in fatnesse, *Isa.* 55.1,2. Hoe every one that thirsteth, come yee to the waters. What? when ye are a thirst will ye go to broken cisterns? they cannot hold water to satisfie you, here bee waters indeed, that Christ does afford you; when ye have money in your purse to buy food, will ye

buy

buy that which is not bread? ſtones in ſtead of bread? will yee ſpend your ſtrength and your health, and your wits, and your paines, and your ſoules too upon the things of this life? alas, they can never ſatisfie you. If the fountains ſhould run wine, the people would not be content, as the proverb is, *Nemo ſuâ ſorte contentus eſt*, ſayes the Heathen. Had ye all the beer in the barrels, all the bread at the Bakers, all the corn upon the ground, all the wealth, and riches, and honour in the earth, they can never ſatisfie you, your ſouls ſhall die beggers for all theſe, and go to hell notwithſtanding all theſe; alas, ye buy them all at a deare rate: doe yee not know what they coſt *Ahab*? they coſt him himſelfe, he ſold himſelf for them. Come yee hither ſayes Chriſt, ſet your affections here, here is mercy for nothing, and grace for nothing, and goodneſſe for nothing, and the holy Spirit for nothing: cā ye deſire it at a eaſier price? though ye have not one ſingle groat of any worth, not one ſingle farthing or a braſſe token of any righteouſneſſe of your owne; yet come hither ſayes Chriſt, yee may make as good a market as the beſt: Come and buy without money, here yee ſhall have enough for to ſatisfie you. *Bene eſt cui Deus obtulit*, ſayes *Boethius*; it is happy for you, can yee but ſee your owne happineſſe, that God gives you ſuch an offer as this. Here ye may have the pardon of you ſinnes, will that ſatisfie you? here ye may have deliverence from hell and condemnation, will that ſatisfie you? here ye may have grace againſt your ſinnes, and power to ſubdue them? here yee may have the love of God, and the favour of Chriſt, and the communion of the Spirit, will that ſatisfie you?

Horatius.

Boeth.

you? I will promise you here is enough for to satisfie you, be ye never so unsatisfiable. Here ye may have every manner of thing that is good; comfort against al troubles, sure promises against all doubtings, strength against all weaknesses, stayes and props under all sicknesses, assurance of Heaven and a Kingdome as soon as ever ye dye, wee will warrant you yee shall be satisfied here. Old *Simeon* as soon as ever he had Christ in his *armes*, Lord let me now dye, sayes he, q.d. Lord now I have enough; I care for no more in the whole world now, Lord now lettest thou thy servant depart in peace: I am well satisfied now I have Christ. O then set your affections upon God and his Christ, and this will then satisfie you: your affections are infinite, and nothing can give them satisfaction but God that is infinite. *Luke* 2.28.

The third motive is taken *from the cloyednesse of the affections*; as the affections are infinite and can never be satisfied with the things of this life, so they are soon cloyed with any of these things: sometimes affecting, sometimes disaffecting. Nothing can give a mans affections full content but only their God. If thou doest not set thine affections upon God, thine affections can never have content: the things of this life were never made for our affections to be set on; if thine affections were made to be set upon the things of this life, they could never be cloyed with them. Is the fire ever cloyed with burning? Is a stone ever cloyed with lying on the ground? is the Sun ever cloyed with shining? no, it is made for this end: thou wert never made to eat and to drink, for thy stomack will be cloyed with meat, and cloyed with drinks: the sweetest meats under heaven, if yee 5. *From the cloyednesse of the affections.*

bnden

burden your ſtomack therewith, they will cloy it: thou wert never made to hunt and to bowle, to dice, and to card, becauſe thou mayeſt be cloid with pleaſure; thine affections are ſubject to a cloy, if they be ſet upon the things of this life; they are monſters and devils incarnate, that are never weary with ſwearing, and lying, and playing, and company keeping. I ſay, *theſe men are all monſters*: for if a man be a man, and he be not a monſter, he will be cloyed and wearied with his wayes. They are bad enough that the Prophet does ſpeak of, I am ſure they were curſed wretches, yet they were not ſuch damned wretches as never to bee weary with their ſins; they have wearied themſelves to commit iniquitie, *Jer.* 9. 5. They were weary with ſinning, and cloyed with their wayes, and yet they would on: on they went, but it ſeems they were not quite monſters to go on and never be wearied; there is nothing in this life thou canſt ſet thine affections upon, but it will wearie and cloy thine affections, and therefore without doubt they are not the true objects of thine affections. What baſe proverbs have the wicked, when they come from their ſports? ſometimes ye ſhall hear them ſay, I am as wearie as a dog; when the drunkard hath barreld himſelf with his liquor, he is as ſick as a dog otherwhiles, as we ſay; ſuch filthy mouthed ſpeeches we have, which ſhew they are cloyed now and then with theſe things; as the Poet ſayes of the Horſe and the Oxe, *Optat ephippia Bos, piger optat arare caballus*, the lazie Oxe that is toiling at the Plough, he is wearie with it, he could wiſh he were uſed like a Horſe to the ſaddle, that would bee leſſe wearisome hee thinkes then the Plough;

Hor. Epiſt. 14.

Plough; the Horse that is toyled with its riding, O he is wearie with it, he could wish he were used to the yoke, that would be a farre easier life. Thus mens wayes do wearie and cloy their affections: the proud Minion is wearied and cloyed with such an odde fashion, O she must have another; the gamester is wearied with such a kinde of sport, he must have another; the delicate palate is cloyed with such tasted meats, it must have others. Certainly thine affections are wrong set, when they are apt to be cloyed on this manner. O therefore set thine affections on God, there thou shalt never be cloyed. I know a man may set his affections to Godward, and be weary, but then they are not right set when hee is weary. They served God amisse, when they said, behold what a *wearinesse is it? Mal.* 1. 13. If they had gone a right way to worke, they had never beene wearie nor cloyed with serving of God. But yee brethren, bee not *weary with well doing, 2 Thessal.* 3. 13. that is, set your affections aright upon, and so be never wearie with it: the affections will never bee cloyed when they are truely set upon God: the flesh will bee weary, but the Spirit cannot bee weary. God gives the soule full absolute content; the soule is at rest when it is set upon God. As the stone is never cloyed with lying on the ground, because there is its rest, so God is the rest of the soule. The greatest glutton in the worl dwill come at last to say, I have eaten too much; the greatest drunkard, I have drunken too much; the greatest spendthrift, I have spent away too much; his affections are cloyed: but set thine affections upon God,

In omnibus rebus magis offendit minima quam parum. Cicero.

God, thou canst never come to too much, never be godly too much, never be heavenly too much, never be in Gods favour too much, never in Christ too much, thy spirit can never be cloyed, too much of one thing is good for nothing, say people, it is not needfull to be too much pure and too much precise, lesse would serve the turne: whosoever thou art that canst say or think so, it is sure thou never knewest the meaning of grace. O say they, does not *Solomon* say, a man may be too much just, *Be not righteous over much*, neither make thy selfe overwise: for why shouldest thou destroy thy selfe? *Eccl.* 7. 16. Is it not enough to be wearie of goodnesse, but yee must misconstrue and blaspheme the Word of God too? This is the meaning of *Solomon*. *Solomon* never said so himselfe, but he brings in thy filthy blasphemous mouth, thus saying, Tush bee not thou righteous overmuch, why shouldst thou destroy thy selfe? why shouldst thou be so precise, to be called a Puritan, to be hated and reviled, to destroy thine owne credit, and thy pleasure, and thy libertie? Indeed as it followes, wee would not have thee overmuch wicked, &c. vers. 17. A little pleasure will do well, a little vanitie, a little libertie, a little revenge, a little gainesse of apparrell, a little mirth at the pot will do well; but be not wicked overmuch. I say, these are thy hellish speeches, and none of *Solomons*. *Solomon* does but bring thee in speaking, as the Prophet *Isay* does such as thou, Let us eat and drink, for to morrow we shall dye. O Beloved, if yee would set your affections on God, your affections could never be cloyed.

The fourth motive is taken from *the preciousnesse*

nesse of the affections: the affections are the precious motions of the heart, the heart counts that precious which most it affects. Now what a shame is this, to set thine affections then upon the things of this life? thou hast a base heart to do so. Hast thou a Kingdome to set thine affections upon? Hast thou a God, and a Christ, and a Crowne for ever and ever, all glorie and honour to set thine affections upon? and wilt thou set thine affections upon drosse and dung, and such base things as these? doest thou not know that all thy vanities and thy pleasures are base in comparison of Christ? all thy silks and thy sattins, all thy gentilitie and thy pomp in the world, are vile in comparison of grace and of glorie? Doest thou not know how God scornes all these things in comparison of the excellencie of his grace and favour? thou hast a verie base and a vile heart, if thou wilt set thine affections upon these things. So everie wicked man is called *a vile person*, *Psal.* 15.4. The vile person will speak villany, *Isay* 32.6. Great Nineveh, the Prophet cals it *vile*, *Nahum* 1.14. The vilest men are exalted, *Psal.* 12.8. If wee should see a Lords son keep company with them that are meaner than is fitting, will yee not say hee is base. If wee should see how *Sardanapalus* a King, would sit spinning and wheeling with the Maids; and *Domitian* the Emperour sit catching of flies, and hanging them up, would yee not say *they are base?* they doe things unworthy themselves: themselves should be Noble, and Honourable, and Royall, and yet should so *vilifie and debase* their owne selves on this fashion. What, a Christian be gaming, and hoyting, that might have

4. *Of the precious nesse of the affections.*

joyes

joyes unspeakable and glorious? a Christian going to Alehouses, or other base places, that might goe into the Courts of the Almighty? a Christian complaine of the frowne of a man, whosebreath is in his nostrils, that might have the favour of Heaven? a Christian angry at a trifle, a Christian not able to endure the losse of a little earthly silver, that might have all the riches of glory? what a *base man* is he? what *basenesse* is this in thee? Ah, thou thinkest basely of God, and basely of Christ, and basely of grace, and basely of the Kingdome of Heaven, that settest thine affections more on the dirty and beggerly things of this life, then on him. The Proverb of a fool is, Hee is penny wise and pound foolish, So thou art penny wise and pound foolish: wise for the things of this world, and foolish to the things of God. The best things of the earth compare them to grace, are no better than a penny to a pound: what a strange thing is this that we should bee thus *basely foolish*? not affect a Sermon more then a Play; not affect the grace of our Lord Jesus Christ more then an earthly bargaine. There is a homely saying, but it is a most true one, A Foole will not give his bawble for the Tower of *London*; his affections are more on his Hat and his Feather, then on any thing else, περὶ τὰ γελοῖα σπουδάζει. Hee is very *serious about ridiculous things*. Fie for shame brethren, let us not bee so profanely conceited of grace, so *basely minded* as to set our affections here below, when we are called to set them on God.

Γνώμη.

5. *From the instability of the affections.*

The fifth motive is taken from the *instability of our affections*: if our affections be set upon the things of this life, they must be faine to repent

pent of it at laſt, what ever come of it: whether we periſh or not, whether we be ſaved or damned, it is certain we ſhall repent of it: if ever thou go to Heaven, God will make thee repent that ever thou haſt been ſo vain, ſo carnall, ſo voluptuous, ſo proud, God will make thy heart ake for it. *I abhor my ſelfe*, ſayes *Iob*, and repent in duſt and aſhes, *Iob* 42.6. O I could even ſpit in mine own face, I could even bee content to gnaſh my teeth at mine own ſoule, that ever I ſinned thus and thus, now I repent it in duſt and aſhes, O that I had never done ſo; were it to doe again, I would never doe it for a thouſand worlds: thus if thou go to heaven thou wilt be fain to repent it. And if thou go to hell, thine own horror and thine intollerable torments and plagues will force thee to repent it too, that ever thou haſt ſet thine affections on earth; then thou wilt curſe thine own ſelf, & ban thine own thoughts, and fret and ſtampe at thine own madneſſe, that thou ſhouldſt ſet thine affections upon the things of the world, when thou mighteſt have had a Saviour, and a God, if thou hadſt been wiſe, and wouldeſt have been ruled. *Magno emitur pœnitentia*, alas, ſuch repentance coſteth thee dear. When it hath coſt thee thy ſoule and brought thee to hell, and utterly undone thee for ever, then thou learneſt how to repent. When *Dives* was in hell, then he repented that ever he was ſo hard-hearted to *Lazarus*, Send *Lazarus*, &c. O he would now aske him forgiveneſſe; ſend ſuch a poore wretch now, I will make him reſtitution. Lord ſend now thy commandements and now we will obey them; Lord now ſend thy Miniſters unto us, and we will hear them; ſend us one

Sermon more, and now we will do it. As sure as God is in Heaven, you will repent it another day, that ever you set your affections thus on the things of this life. Beloved, were it not better by ods, not to set your affections thus at all, then when ye have done it, repent it, when all comes to all? *Non admiserit cujus postea pœniteat.* Doe not commit that if ye be wise, which ye must repent when ye have done it. This very Sermon, if ye will not hearken now to obey it, I say this very Sermon your consciences will be sure to vexe you withall. Such a Sermon I heard, and there I had a warning, then I was told of this vengeance I endure, but I would not listen. O woe is me and my rebellion, that I did not. I beseech you consider it, set your affections otherwise then yee do, set them graciously on God, or else ye will be forced to repent for ever.

6 *From the iealousie of the affections.*

The sixth motive is taken from the *jealousie of the affections*: Beloved, when a Husband suspects his wives affections are not to him, there is an affection of jealousie arises in his heart to revenge it: a man cannot abide that his wife should give her affections to another. So Beloved, God is a jealous God, when he sees hee cannot have thy affections to him: he hath made thee his creature, hee hath hired thee for his servant, nay he espoused thy soule as a wife and a spouse to his own Son; and if he may suspect that thy affections are otherwise set, he will be jealous against thee. This will bee the grievousest *revenge* of all revenges that are possible. No revenge like the revenge for the turning ones affections awry. Let a man be wronged though never so much, nothing but anger and choler does arise to revenge

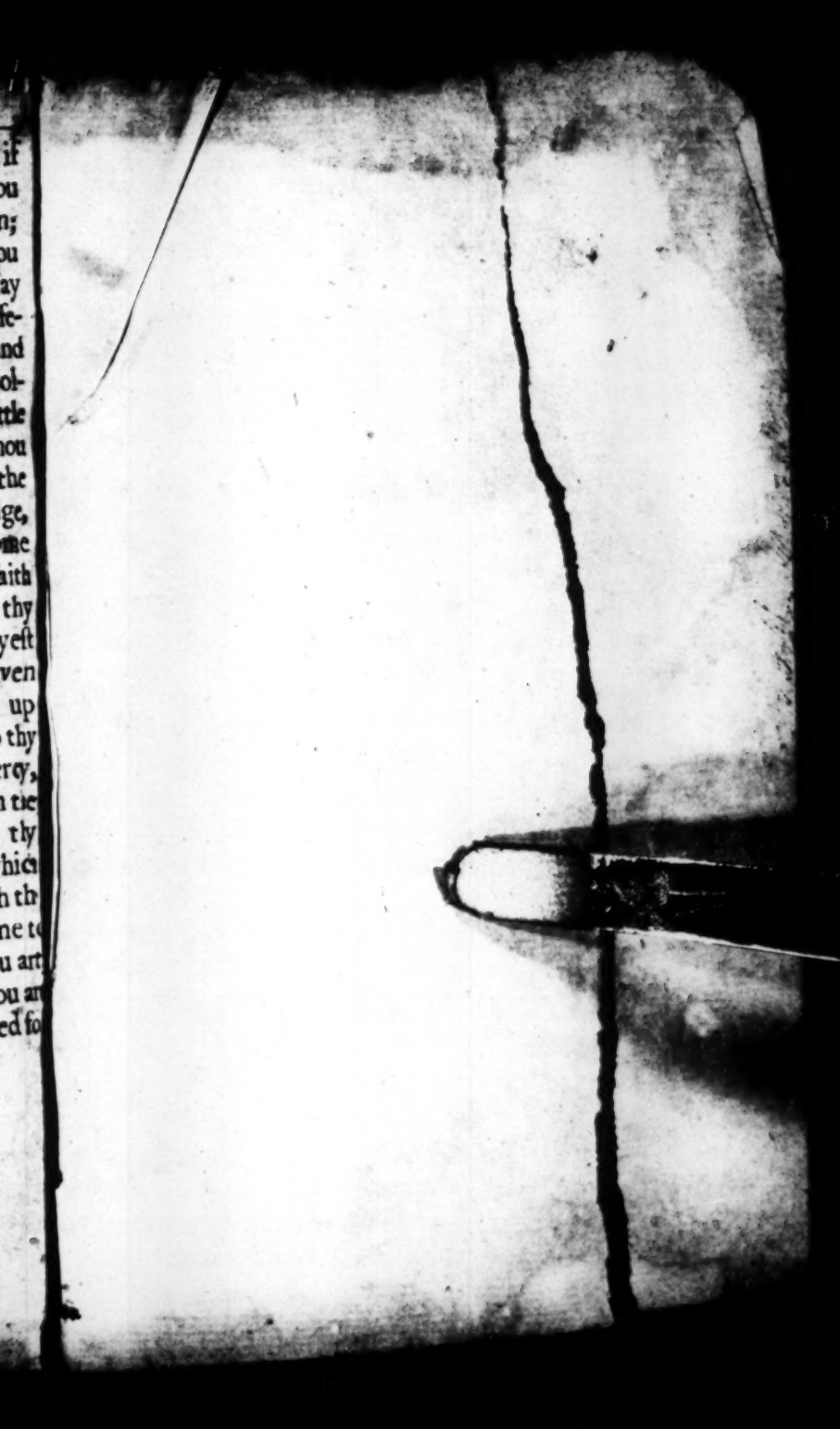
venge it; but if he suspect the want of affection in his own wife, then it is not an anger alone that arises to revenge it, but a *jealousie*. Doest thou not know what jealousie is? I tell you, it is the *revengefullest passion* that ever arose in the breast. *Iealousie is the rage of a man*, therefore he will not spare in the day of vengeance: he will regard no ransome, neither will he rest content, though thou givest many gifts, *Prov.* 6. 34, 35. We have a good Proverb, From jealousie the good Lord deliver us. ζῆλος πανάγριον ἦτορ, sayes *Oppia*, The heart of jealousie is wilde and all savage. A man is not onely angry, but directly in a rage, that is jealous. So God expresses himselfe by a fury and a rage, saying, my fury shall breake out against them, and I will not pity them. When thine affections goe a whoring from God, he will be revenged on thee deepely; he will take no ransome; no ransome by Christ, no ransome in the world: couldest thou give him a whole world for the sinne of thy soule, he will not accept it. What sayes the Husband when he is jealous, what hast thou defiled my bed and played the whore? and so forth. I will make you an example: he eats himselfe up, till he is revenged: he will marke every cast of her eye, every gesture of her body, every tread of her foot, every thing now shall be matter of suspition: she shall not speak to any man in the street, but he will suspect it is wantonnesse. She shall not be able to go one step out of doores, but he will suspect it is to her base lovers. So if we set our affections wrong upon other things besides God, God will never put it up at our hands. He will then be extreeme to marke whatsoever is amisse; not one

idle word, but he will be precise to observe it; not one vain thought, but he will be curious to note it; not one foolish fashion, but he will set it down in his note-book; he will then be extream with thee. Ye have read and heard the Ten Commandements often & often. Ye know what is said in the second Commandement, Thou shalt not do thus and thus, For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children. If thou set up these Idols in thy heart, to affect the things of this life, take heed of this jealousie, I the Lord thy God am a jealous God, &c. Hee will visit not only thy sins upon thee, but he will looke what thy father hath done, and thy grandfather hath done, and thy great grandfather hath done. If any of them have bin drunkards, he will visit it on thee: if any of them have been swearers and worldlings, and wicked, he will visit it on thee From his jealousie the good Lord deliver us.

7 *From the tyrannie of the affections.* τετρακόσια δ' ἔτη γίνεται ἡ δουλεία, καὶ τὰς τῶν τετράρων πατρῶν δυνάμεις.

The seventh motive is taken from the *Tyrannie of our affections, if they be not set right.* If our affections be not set upon God, they are the sorest Tyrants that can bee to tyrannize over us. *Philo* compares the tyrannie of our affections to the fourehundred years bondage of the Israelites in Ægypt. Ye remember what wofull and slavish bondage they were put to in Ægypt, in so much that they groaned under it, and cryed out unto God. *Pharaoh* played the Tyger-like Tyrant over them, and made them weary of their lives: so do the affections tyrannize over a man that is carnall and earthly, they do so besot him, and befoole him, that he knowes not how to come out of his sins; they do so harden him and obdurate him,

him, that no preaching nor counsel can convert him; they do so occupie and taske him, and busie him, that hee can find no while to save his own soule, or bethinke himselfe of escaping of hell and damnation, he is in hell before ever hee thinkes on it seriously; they plague him like *Tantalus*, sayes he, and leave his soule in the lurch after all his vain hopes, he can never be free for God. The Apostle speaking of the lust and affections of the world, how they allure men into vanity; he sayes they promise men liberty, but they are the servants and slaves of corruption, 2 Pet. 2. 19 Aman would wonder how one should bee *in bondage with a pot* or a pipe, with a bowle or a game, with a carnall friend, or an use he hath gotten; but so it is, that nor Minister, nor sermon, nor warnings from God, nor any thing can free him: Still hee is *enthralled*. Now consider, are our affections such tyrants, when they be set upon the things of this life? O let us set them upon God. If they can captivate us to God, and bring us into a *golden bondage* with grace and with goodnesse, wee are happie. Seest thou how the wicked are tyed to their sins, and their lusts? so if thine affections were set upon God, thou wouldst be tyed unto God. O it's an admirable tye, this, to bee tyed unto God: This is it that the wisest man in the earth adviseth us to, My son, sayes hee, keep thy fathers commandments, *binde them* continually upon thy heart, and *tye* them about thy neck, *Prov.* 6. 21. Thine affections are these stay bands, and these tyers; if thine affections be set upon the Word, they will tye it to thy soule; if they be set upon grace and love to Gods ordinances, his Sabbaths

will tye them to thy heart: if
thine affections upon God; thou
art a very slave, a very slave unto Satan and to sin;
thou art not onely in a wofull condition, as thou
art, but they tye thee fast to it; and if God may
not be so much beholden to thee for thine affe-
ctions to him-ward, hee will intrap thee, and
take thee by them, as a Bare is taken by the Col-
lar, and halse thee to judgement. Thou hast little
affection, or none at all, to the Word: may be thou
comest not to be reproved, and amended by the
Word, but thou comest to have some knowledge,
and some pretty sentence to talk on, or some
fine story or passage to speak on: as I live, saith
the Lord, I will answer thee according to thy
thoughts: may bee thou comest that thou mayest
scrape up some hopes to have mercy, and heaven
at the last; may be thou comest to snatch up
some sentence or other that may secure up thy
conscience: if there be ever a passage of mercy,
that thou wouldest fain have; As I live, saith the
Lord, I will answer thee according to thy
thoughts, and thine own vain heart: that which
thou comest for in the Word, as I live saith the
Lord, thou shalt have it. Thou doest not come to
learn how to be holy and be stricter than thou art;
but though thou beest no stricter than thou art
ready, yet to have some hopes to bee saved so

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